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Charles Haddon Spurgeon

J. B. Weatherspoon

The centennial anniversary of the birth of Charles Haddon Spurgeon (1834-1892) has called forth many expressions of appreciation of his great power as a preacher. All who have spoken or written have laid hold of some deep fact in his personality or experience, but significantly, none has been dogmatic enough to say with finality, "Here it is, this explains the power of Spurgeon." There were in him, as in all great men, certain intangibles and indefinables that refuse to be charted. The pattern of greatness cannot be purchased for the price of a book or magazine. One reads a Spurgeon biography like that of Fullerton, or some of the great sermons, with the result that such things as theological controversy, faulty exegesis, and unconventional methods that greatly troubled many of his contemporaries, fall into the shadows as the wonder of his great spirit and the power of his ministry emerge. One is left in no mood to be coolly critical, but rather shares the feeling of the theological student who, when called upon to criticize a Spurgeon sermon, said to the professor, "Doctor, I have no criticism. This is the loveliest sermon I ever read. It just did my soul good." And the understanding professor replied, "Bless your heart, brother, that is the best criticism you could have made. It did my soul good, too." The story of the abounding life as well as the great sermons tends to disarm the analyst and critic. No doubt the class in preaching then proceeded to criti-

cize theological ideas, interpretation, and homiletical method, and properly and profitably so. Not all of Spurgeon's ideas and methods can be followed to-day. The twentieth century is not the nineteenth in interpretation, method, or emphasis. And not all the nineteenth was with Spurgeon. But there was a greatness in him, a spiritual warmth and glow, an understanding and sympathy, a faith and sense of mission, an abandon and power, that triumphed over his faults. It is those qualities of greatness that have pressed to the center of the stage since his death, and it is they which, next to the central gospel of grace which he preached, are of greatest value to the modern preacher. Accordingly in recognition of these things, the Baptist Union, from which Spurgeon withdrew in the heat of controversy, meets in Spurgeon's Tabernacle in 1934, and devotes a session to paying tribute to the power and influence of the prince of nineteenth century preachers.

Spurgeon's ministry covered a little more than forty years. He was converted in January 1850, and there are evidences that almost immediately he began to think of preaching. In fact his experience of conversion seems to have been the birth also of a great desire to spend his whole life in the service of Christ. The entry in his diary of May 9 of that same year reads significantly, "Make me to be an eminent servant of Thine and to be blessed with a power to serve Thee like Thy great servant Paul." In August he went to a school in Cambridge (not connected with the university) where he was soon engaged in Sunday-school work, speaking often to the group that gathered. Before the end of the year he was sent out with a fellow student to preach in the village of Teversham and there the wonderful preaching ministry may be said to have begun. Thereafter he was constantly preaching in all the country round about. "In the early morning he was up praying and reading the Bible, then school duties until about five in the evening he set off, almost daily, to tell the villagers round about Cambridge what he had learned during the day."

Not many months later the seventeen year old boy (1851) was engaged to preach a few Sundays for the church at Water-

beach. It was a church of forty members, housed in a building which is described as "small, originally a barn, walled of adobe, plastered within and without, surmounted by a thatched, steep-pitched, hip-roof." The "dear, good boy, on an evangelistic mission" was kindly received, but there was no thought of calling him to be pastor. Only a man could stand regularly where such men as Rowland Hill had preached! However, the boy was called and remained there for more than two years. "In a short time the little thatched chapel was crammed, the biggest vagabonds of the village were weeping floods of tears, and those who had been the curse of the parish became its blessing." The forty members became a hundred. And the young preacher gained increasing power as he gave himself not only to Waterbeach, but to villages far and wide, wherever he was invited to preach, throughout the week as well as on Sunday. The story of Spurgeon's growth in these years, which found him preaching almost daily, reminds one of the witticism of Dr. J. B. Gambrell: "Most preachers preach just enough to keep sore." It was while pastor at Waterbeach that Spurgeon, under circumstances that need not be retold here, faced and definitely turned his back upon the idea of seeking a university education, although, as he later said, he "anticipated obscurity and poverty as a result." Just what the fruits of that decision were or how different his ministry would have been had he decided the other way, none can tell. It should be said that he acted through no selfishness, no unwillingness to discipline himself, no sense of his own sufficiency, no failure to appreciate the worth of formal education, but through the conviction of God's will concerning him. His decision was no letting down in his aspiration, no relaxing of his energies, but rather a fresh dedication of himself in entire consecration to the one task of preaching. All ambition for personal eminence was lost in an ambition to be an eminent servant. He was acting in conscious accord with the vow found in his diary: "I vow to glory alone in Jesus and His cross, and to spend my life in the extension of His cause, in whatsoever way He pleases. I desire to be sincere in this solemn profession, having but one object in view, and that to glorify

God. Help me to honor Thee, and to live the life of Christ on earth!" It can be truly said that the principle upon which he acted minus the university education was worth infinitely more to him, as a preacher, than the highest university training possibly could have been without that principle.

Late in 1853 an invitation came to the nineteen year old pastor of Waterbeach to supply the pulpit of the New Park Street Chapel in London. A beautiful example of modesty appears in his reply to the invitation to the effect that it must have been intended for someone else by the same name, that he was "only nineteen years of age, and quite unknown beyond his own neighborhood." A second letter set him right, and such an experience as that of Waterbeach awaited him in London, but on a vastly larger scale. The New Park Street Chapel was a "run down" church in an unattractive and not easily accesssible part of the city. Two hundred years old, it had no more than three hundred members. For his first sermon Spurgeon was greeted by eighty people in an auditorium that could seat twelve hundred. Many more were present for the evening sermon. As a result of this visit he was asked to supply for a period of several months looking toward a possible settlement as pastor. Before the end of the period, however, he was called in response to a written petition signed by a large group of the members, and thus he began in 1854 that famous pastorate which ended with his death in 1892.

In the first months the twenty year old preacher leaped into an amazing popularity. The record is almost unbelievable. In a few months the auditorium could not hold the crowds that wanted to hear him. In less than a year he was preaching in Exeter Hall to audiences that taxed its forty-five hundred capacity, while the church was being enlarged. A year later the Chapel had been abandoned again for Exeter Hall to accommodate the crowds, but only to face the necessity of seeking yet larger accommodations. In 1856 Surrey Music Hall was leased with a seating capacity of from ten to twelve thousand; and it too was filled. In 1861 the Metropolitan Tabernacle was completed, and there for thirty-one years Spurgeon preached to an

average audience of five thousand persons. The records show that for the first ten years of the London ministry there was an average of almost one baptism a day, a total of 3,569. Through all the years there was also a wider personal ministry in London and all England, in Scotland and Ireland, and in several continental countries, in addition to the ministry of the printed sermons and other writings which found their way into many thousand homes in all parts of the world.

Any review of that ministry must impress with the centrality of preaching. Spurgeon did many other things. He founded an orphanage, established a school for pastors, edited a magazine, co-operated in many worthy enterprises, but he was given first to preaching. Preaching was his mission, his gift, his passion, his joy. Early in his ministry he wrote to his grandfather, "I often wish I were in China, India, or Africa so that I might preach, preach, preach all day long. It would be sweet to die preaching." And he never lost that enthusiasm. To his preaching, therefore, he brought all that was in him,—his physical energy, his intellectual endowments, his spiritual insight and enthusiasm. All his native gifts were exercised and developed by preaching and for preaching. It is rather striking that he nowhere gives in any extended way his experience with God in respect to his entering the ministry. The reason probably is that he had no great struggle of soul to record. From the day of his conversion he seems to have been a volunteer, wishing for nothing else in this world than to be used of God for his glory. He only needed the divine permission, with the tokens of God's pleasure upon his efforts. And here we have, beyond doubt, the initial elements that contributed to his triumphant preaching ministry,—his conviction that the gospel in which he found salvation was every man's greatest need, and his complete and joyous consecration to its proclamation.

He believed, therefore he spoke. His impatience with preachers who believed lightly, preached indifferently, and easily surrendered the high Scriptural view of Christ and sin and redemption through his atoning death was not due exclusively to a natural intolerance, but to a deep conviction also.

There was no uncertainty in him Without Christ all men were lost, and Christ was the glorious Saviour. And with that conviction only complete consecration could satisfy. So he felt in his youth: "O Great and Unsearchable God, who knowest my heart and triest my ways, with humble dependence upon the support of Thy Holy Spirit, I yield myself to Thee; I would be forever unreservedly, perpetually Thine." Had he ever lost that unselfish devotion he would have lost his power. He was tempted more than once to seek his own ends and make his own name great. There is a suggestion of such an inward battle in the passage of Scripture that decided him not to go to the University: "Seekest thou great things for thyself? seek them not." And later for a little while the idea of a separate organization of "Spurgeonites" was toyed with, but whenever he saw himself creeping toward the center of his interests, he had the grace to surrender afresh to Christ and dedicate his life afresh to the one thing. Speaking years later of his decision not to seek a formal education (in his thought, greatness for himself), he said, "From that first day until now I have acted on no other principle but that of perfect consecration to the work whereunto I am called. I surrendered myself to my Saviour, I gave him my body, my soul, my spirit for eternity! I gave him my talents, my powers, my eyes, my ears . . . my whole manhood!" Such faith in Christ and such consecration were elemental in his greatness, as the absence of the one or the other has been elemental in the mediocrity of some others.

In Spurgeon faith and consecration found a personality that was naturally enthusiastic and full of energy. Expression was not difficult. Natural enthusiasm became under grace a deep spiritual passion. His love for his Saviour found expression sometimes in language that offended the dignity and reserve of the clergy. And of course his "sweet" effusions are not recommended for imitation. There are many things in Spurgeon that should not be imitated; they are the fruits of reality and lose their acceptableness when plucked by another. But Spurgeon's enthusiasm was genuine and its expression natural; and therefore its effect was powerful. Love was nearer the heart of his

religious vocabulary than faith. He loved Jesus Christ, and felt the love of the Saviour in his own soul. He served with emotion. In the pulpit he moved upon a tide of spiritual passion. A recent volume of his public prayers, "Behold the Throne of Grace," voices his deep devotion to God and men even more than his sermons. He loved the souls of men, and soul-winning was more than a mission; it was a passion. Fullerton tells of his high emotion when he won his first convert, and quotes him as saying: "If anybody had said to me, 'Somebody has left you twenty thousand pounds', I should not have given a snap of my fingers for it compared with the joy I felt when I was told that God had saved a soul through my ministry. I felt like a boy who had earned his first guinea, or like a diver who had been down to the depth of the sea, and brought up a rare pearl." His desire to "preach, preach, preach" had its counterpart and inspiration in the deeper cry, "Souls, souls, souls, I hope this rings in my ears, and hurries me on."

And it did ring and hurry him on in the strength of a great and sustained energy. This energy expressed itself in preaching, not only on Sunday, but constantly on week days. He lectured to his students. He visited the orphanage. He wrote for papers and magazines. He interviewed troubled souls hour upon hour. He kept up a widening correspondence. One wonders when he had time to study. But he did study in his great library and produced, besides his sermons, a number of volumes including a seven volume commentary on the Psalms. Someone remarked that he did nothing but work. And here again in a deep spiritual enthusiasm and hard work we find elemental factors in his great career.

To these must be added the factors of his art and eloquence, which were the finely tuned instruments of his spiritual and emotional qualities in making his preaching imperative. "It was no trouble to him to clothe his thoughts, and to give them in doing so eloquent expression. Words trooped to his service as required, and the thought he had to enunciate shone forth clear as crystal. He was extempore in the true sense of the term, for his notes were but the barest bones of his thought.

On the spot he mused and the fire burned. If the thought was sublime, he would give it sublime expression; if homely he bedecked it accordingly'' (Fullerton). Voice, countenance, and bodily movements all combined to carry his audience along with him. A high tribute to his eloquence is seen in the experience of Dr. John A. Broadus. It is said that Dr. Broadus had the opportunity of hearing Spurgeon only once. Being at the time a teacher of homiletics he settled down for a coolly critical observation of the great preacher. But his report of the occasion was that after a few minutes he forgot that he was a teacher of preaching, and listened as any other to the message of grace. Observations that have been made in praise of his eloquence and skill would fill a large volume And the soberest of men speak extravagantly of him. In his mouth truth was on fire. Dr. R. W. Dale is quoted as saying this of a Spurgeon congregation one day: ''While they were worshiping with him, the glory of the Lord shone round about them, and this has never been to the same extent their experience in listening to any other man. Never again will they listen to a preacher at whose word God will become so near, so great, so terrible, so gracious; Christ so tender and so strong; the Divine Spirit so mighty and so merciful; the Gospel so free; the promises of God so firm; the troubles of the Christian man so light; his inheritance in Christ so glorious and so real. Never again.'' It is true that much of his oratorical power must be attributed to natural endowments. He was naturally fluent of speech, direct in his intellectual approach, imaginative, emotional, whole-hearted. But he fed and cultivated these powers consciously that he might catch men for Christ. He mastered the message and the language in which he must speak it. He lived in the Bible until its history and gospel and song lived in him. He saturated himself in the writings of the Puritans whose Calvinistic theology he believed to be the only full and true expression of Scriptural doctrine. He mastered three languages,—that of the King James Version, John Bunyan, and the common man of his day,— in which he found the vehicle to his purpose, a style at once simple, beautiful and striking. His native gifts were

groomed and governed by studied skill until they became one in a genius of which the preacher and, often, his hearers were unconscious, so completely was it spent in exalting Christ.

In these paragraphs little or nothing has been said about personal appearance, voice, intellectual power, theological ideas, methods of study and of sermon preparation. In them he was not especially gifted above some of his fellows. They harmonized with, but were not so determinative as the factors we have mentioned. His conviction of truth and consecration to Christ, his deep spiritual passion utterly consuming, his untiring energies, his oratorical genius, given the adequacy of body, mind, and habits, lie nearer to explanation. Having spoken of Spurgeon's voice, manner, thought, language, and natural endowments, Dr. Garvie has this to say, "The secret of his power, however, did not lie here, although these endowments might explain his popularity. He preached the Gospel of the grace of God, which men need and their hearts long for, with the distinctness and certainty which carries conviction to the hearers, because it springs out of the convictions of the preacher. He preached as himself sure that the Gospel is the power and wisdom of God unto salvation, and that it is the will of God by the foolishness of preaching to save men. And its ancient inexhaustible efficacy was proved as he preached." Sir William Robertson Nicoll, being asked the secret of Spurgeon's power, answered, "The Holy Spirit;" which reminds one of the confession of an American scientist a year or two ago, that the ultimate explanation of the operation of physical and chemical laws is that "it is the will of God." Certainly we get back to that in the case of Spurgeon's power; it was not of Spurgeon, but of God. We recall Paul's word, "By the grace of God I am what I am."

This year we celebrate the birth of this greatest of modern preachers. An interesting and not idle question is, What place did Spurgeon have among us last year and what place will he have tomorrow? One cannot tell by the number of his sermons that are in our book cases. They have been circulated by the million in former years. But how many of us had to

blow the dust off when this anniversary prompted us to read him again? And how soon will the volume find its way back to its unmolested rest? Only a canvass of modern preachers would disclose the facts. But judging from a general knowledge of our day and from the reactions of theological students one may perhaps safely say that Spurgeon's sermons are falling out of general use as reference or homiletical guide. Exception should probably be made in the case of strictly evangelistic preachers who have not been as wise as Spurgeon in fitting their preaching methods and style and emphasis and outlook to their times, men who have not studied as diligently as Spurgeon studied in order to understand the Scriptures and the world in which they live. Such men do not use Spurgeon wisely. Many, however, still use him wisely, and it will be a day of great loss when he is forgotten, or when his sermons are no longer read. He has much for every modern preacher. Generally speaking, he is not kept at the elbow. He is not consulted every week. File references to his sermons are not always followed up. Glanced at, his comments are often not read. This because we live in another day and have been taught in a different school. His interpretations of particular passages, his treatment of texts, the elaborateness of his sermon structure are found often not to help, but to hinder. The temptation, therefore, is to put him aside altogether. But it ought not to be done. The writer knows one preacher who goes to Spurgeon now and again with great profit. He goes to get something for himself, not for a sermon. He goes not to get material, but inspiration, to hear Spurgeon tell on the basis of any text he chooses and in what manner he will of his love for men, his passion for their salvation, his burning love for Christ and his certainty of Christ's sufficiency. He likes to read a Spurgeon sermon on Sunday morning to catch the contagion of his enthusiasm and courage, and kneel with him at the feet of Christ. He likes to read leisurely, when there is no press of preparation that would cut the interview short. He likes to meditate upon the truth of the gospel as Spurgeon multiplies words and figures and experiences in praise of it. And the preacher is not disappointed in Spurgeon. And he is not alone. Spurgeon's day is not spent.

The Day and the Church.

By Ryland Knight, D.D., Atlanta, Ga.

The old world has been a bit groggy of late. It hasn't been so long since the scientific method of approach began to make faces at him and laugh at some of his traditions and hoary conventions. It was not a serious assault. It was more of an offense against his dignity. It wasn't long, however, until he did receive a body blow. The World War arrived, terribly upsetting all our complacency. We had imagined that we were so civilized that war was practically impossible, but our smugness was staggered by the most hideous and costly war of all the centuries. Then the depression appeared on the horizon, laying siege to some of our choicest fortresses and making demands that were little short of revolutionary. And finally our boasted "Machine Age" turned upon us, with its increasing number of men thrown out of employment, with its over-production, with its economic maladjustment. No wonder the world is groggy. No wonder it is groping and bewildered.

There are other reasons for loss of complacency:

The first is an increasingly alert social conscience. Things which had long been accepted without question came to be moral issues. We need to go back only one hundred years to find slavery, child labor, industrial peonage, the amassing of huge fortunes, the liquor traffic, race prejudice, national antipathies, war, accepted as a matter of course. Now all of these are "on the spot." What right have they in our world? Can they justify themselves? The social conscience of to-day is one of the interesting and important phenomena of our modern life.

Another blow at our complacency is our sense of moral bewilderment, our uncertainty as to life's meaning and value. This bewilderment expresses itself in manifold ways. In some cases it is a profound heart-hunger. In some cases it is a sense of lack of adequate foundation for the building of moral character. Listen to Walter Lippmann, in his "Preface to Morals":

> "Among those who no longer believe in the religion of their fathers, some are proudly defiant, and many are in-

different. But there are also a few, perhaps an increasing number, who feel that there is a vacancy in their lives, . . . who are perplexed by the consequences of their own irreligion . . Having lost their faith, they have lost the certainty that their lives are significant, and that it matters what they do with their lives."

Sometimes this moral bewilderment, or, rather, this lack of moral poise and purpose, expresses itself in that type of the pursuit of pleasure which finds in life nothing of real moment. But under it, all the time, is the sense of a vacant throne. There is no longer one who speaks with authority. There is no longer moral certainty.

All these factors which I have been describing—this groggy world, this awakened social conscience, this sense of a lack in the realm of moral leadership—are a challenge and an opportunity for religion. It has been a long time since our churches have had such a chance If they have a message for bewildered men, if they have a message for an awakened social conscience, if they have a message of moral authority and moral leadership, this is their hour.

It is easy to be pessimistic with regard to the response of the churches to this challenge. We listen in vain for a prophetic note in much of our preaching. We are discouraged to find our churches often absorbed in the maintaining of organizations, in the pursuit of programs, in the formal repetition of services that lack spiritual vitality. We are still denominationalists—more concerned in maintaining the traditions of our own denominational life than in the dedication of our denomination to the glowing tasks of the Kingdom of God which might well challenge all the resources of a united church—united not in forms or polities but in spirit, in the marvelous comradeship of the Cross.

One cannot help asking whether the religion of to-day plows deep enough. The challenge to the heroic, the spirit of sacrifice, the last full measure of devotion, are not characteristic of our church life. "If any man will come after me, let him deny himself and take up his cross and follow me." Somehow we do not

think of the followers of Jesus to-day as men with crosses on their backs, marching out toward Calvary.

One asks, sometimes, whether the note of certainty, of assurance on moral questions, is not lacking in our present religious leadership; that sense of an authority not external or official, but born of a conscious message from the Most High, which is essential in moral and spiritual leadership, is not always present in our pulpits. That keynote of the prophets of the past: "Thus saith the Lord"—such a note would be a bugle call in this hour of bewilderment and moral unrest. If one had to choose between the note of certainty, based on traditional authority, and a befogging vagueness, which was the outgrowth of a more liberal point of view, I, for one, would prefer the note of certainty.

And yet, and yet, when the last word of criticism has been spoken, when the faults and failings of the church have been fully paraded before us, there are certain facts which remain:

The first is that this awakened social conscience of which we have been talking is the product of the church of Christ. However indequate its ministry may have been, it is because of the church of Christ that men are seeking to-day to put slavery, war, race prejudice, economic injustice, forever behind them. It is the challenge of the church to the hearts of men that has awakened this social conscience. It was the prophetic ministry of men like Washington Gladden and Walter Rauschenbush, men born in the atmosphere of the church, and devoting their lives to its service, which pricked the conscience of our modern world. Whatever may be our criticism of the Social Gospel, it was nevertheless successful in holding the torch of Christ's teaching close to the social abuses of our so-called Christian civilization and asking whether such modes and methods of life could be justified in the light of the Golden Rule of Jesus and his great commandment of love.

In the second place, it is through the church of Christ that the great philanthropic and humanitarian agencies have been born and have had their being. Education to-day is in large measure a State function, from kindergarten to great university.

Out of public taxation these magnificent educational institutions offer advantages to all our boys and girls. We glory in them. But while we rejoice in the flaming torch of enlightenment which our State institutions carry aloft, we should not forget that this flaming torch was lighted at the flickering candle of the church school. In the early days of our Republic, in the days of the colonies preceding, in the great Anglo-Saxon tradition that lay behind, it was the church that was the patron of education, the provider of educational opportunities for our growing youth. And while its larger resources have made State education purse-proud and haughty, it will be a long time before the type of character produced in these institutions surpasses, if it measures up to, the type of character produced in those institutions which were born in the sacrificial giving and the love of truth of our churches of the decades that have gone.

Our orphanages, our hospitals, our asylums are a product of the church's life and spirit. These great agencies of mercy which minister to the needs and suffering of humanity were primarily the endeavor of the church to translate the spirit of Him who "Himself took our infirmities and bare our diseases" into concrete institutions which should minister in his name. Over the front of the orphanage operated by Dr. Grenfell, at St. Anthony, is inscribed: "Suffer the little children to come unto me," and across the battered face of his hospital in Battle Harbor is written: "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." Such mottoes are the invisible inspiration of similar activities all over the world. And while many other such institutions today would claim to be of wholly secular origin, if their family tree could be traced they would find themsleves to be lineal descendants from the church of Christ.

In the third place while much of our church life is far below the ideal, it is worth our remembering that at home and abroad there are individuals and institutions that are giving rich and sacrificial service to humanity because of the spirit which they learned from the church of Christ. Dr. Grenfell in Labrador, Miss Jane Addams in Chicago, Miss Martha Berry in Georgia—

these are but a few of those who are today enriching the world with devoted service and giving themselves in the very spirit of Calvary. Harry Emerson Fosdick, who does not blink the defects of our modern church life, or refuse to point them out, is speaking solemn truth when he says:

> "For the sake of fairness think of those unpublished things which the church is always doing. In the darkest places on this planet where else humanity would be helpless and sodden, you will find hospitals and schools and spiritual agencies. They are put there by the church. No other organization has thought of such service in those desperate corners of the earth except the church, and the men and women who sacrificially are serving there are the church's gift. Show me an organization that can reduplicate our Careys and Morrisons and Adoniram Judsons and General Booths, their compeers and successors, who have gone where life is darkest, where need is deepest, where work is hardest, before you ask me to give up the church."

And, finally, though the church has its defects, it is to the church that most thoughtful men are looking for an answer to their profoundest problems, their problems of moral inadequacy and spiritual uncertainty. They are saying to the church, sometimes critically, sometimes almost peevishly: "Why have you no word for us? Why do we look to you in vain for leadership?" There is the feeling that the church ought to have a message for them. Men turn to no other institution in that spirit. They are not aggrieved that the parliaments are silent; they do not expect the answer to their problems there. They are not aggrieved that our educational institutions have no adequate message for this hour; they do not expect to find their answer there. But they lash at our churches because in this hour of moral bewilderment our churches give no adequate response.

I remember in the earlier days of the radio how we used to sit by those imperfect instruments and strain our ears to listen. There was a lot of static and the result was not wholly satisfactory, and yet occasionally one would catch notes of beautiful

music, full of inspiration and exultation, and one went away with the assurance that the music was there and that if only the instrument were a bit more perfect, the melody of the music would fill the whole house with its wonderful harmonies. It was something to know that the music was there. One of my choicest friends, walking out from a house where he had been listening to just such an imperfect radio, said: "To think the whole air is full of music, if we could only hear it!" Yes, our churches are imperfect; there is a lot of static. And yet one does catch at least an occasional note that is full of spiritual significance, that has in it the element of eternity. One does come away feeling that if only the instrument were a bit more perfect here would be the answer to our problems, here would be the voice that would speak for the healing of the nations. One does come away from our churches with the feeling that, although he has been inadequately interpreted, if one could only know the church's Christ, if one could only understand his mind for us, if one could only learn how to diffuse his spirit into our modern life, he would be the answer to all our moral difficulties, the solution of all modern problems, the way out.

The Apostle Paul used another figure. It was long before the day of radios. He said: "We have this treasure in earthen vessels, that the exceeding greatness of the power may be of God and not of ourselves." It is quite easy to pick flaws in the earthen vessel; it is far from perfect. But the earthen vessel is the custodian of the treasure. The earthen vessel is the instrument of the power. And the hope of our world lies in that power. It is Jesus of Nazareth, whom we so inadequately interpret and so inadequately follow, who is the essential factor:

"The Christ whose friends have played Him false, whom Dogmas
have belied,
Still speaking to the hearts of men—though shame and crucified,
The Master of the centuries who will not be denied!"

Social Elements in the Christian Religion.

E. J. Trueblood, M.A., Th.M., Ph.D.,
Professor of Sociology, Furman University, Greenville, S. C.

Recently many efforts have been made by certain religious leaders to separate the individual gospel and the social gospel. Evangelists in both camps have railed at each other, some trying to reduce Christianity to a solitary phenomenon, others seeking to submerge the individual Christian beneath group life.

Christ has never authorized any one to divide into mutually exclusive branches the individual and the social elements of his gospel. His teachings clearly include both of these sets of elements. He taught his disciples to pray unto God the Father: "Thy kingdom come. Thy will be done, as in heaven, so on earth." (Matt. 6:10). Kingdom, heaven, and earth here all three unquestionably imply groups of people. In the Parable of the Judgment, and in many other instances, he spoke of outward social acts as being essentials of religion. (Matt. 25:31-46). On the other hand, he also said, "The kingdom of God is within you," evidently signifying an individual spiritual condition. (Luke 17:21.) Other statements which he made undoubtedly refer, in numerous cases, to inward religious experience. At no time, however, did he say that religion is only individual, or that it is only social.

Individual and social interdependence is thoroughly established, not only philosophically, psychologically, and sociologically, but also practically and by the testimony of common sense. Individuals and groups are inseparably interrelated. This is true in every sphere of life, and religion, of course, is no exception. Advocates of a strictly individual gospel claim that groups are reached only through individuals, whereas proponents of an exclusively social gospel similarly contend that individuals are reached only through groups. Either view, by itself, is a half-truth. The whole truth in this matter is that individuals and groups continually are reaching each other through each other, with constant and cumulative permutations.

In attempting to consider briefly and very incompletely the social elements in the Christian religion, the writer makes no

effort in any way to discount its individual elements. Rather, he profoundly appreciates the absolute necessity of the individual elements in making effective the social elements. Proper performance of the stupendous social tasks confronting Christianity will require all of the superior intelligence, abiding faith, heroic sacrifice, spiritual power, and undying devotion which individual Christians can muster. Any Christian will need far more personal religion with which to engage in the full individual-and-social program of Christ than he will need merely to espouse an incomplete, warped, exclusively individualistic gospel.

The writer adheres fundamentally to the orthodox interpretation of the individual elements in Christianity. To all of the great doctrines of the faith, concerning which he has had much training, both practically and professionally, he unhesitatingly subscribes. However, he is fully convinced that orthodox Christians have no right to omit entirely or to understate considerably, as many constantly do, the social elements which also are plainly evident in Christ's teachings. This paper is written to indicate and to stress some of the outstanding social elements in the Christian religion. It is a plea, not for less fidelity, but for more fidelity to Jesus and his kingdom program. In order that the Scriptural basis of the views herein presented may be thoroughly established, many quotations and citations will be made, especially from the New Testament, and more especially from the recorded words of Christ himself. One wonders how some allegedly orthodox people can say that they accept the entire Bible, while yet they seem to reject Biblical passages which have distinctively social elements There are many such passages, referring both to generally recognized phases and to largely neglected phases of the Christian religion, a few of the more important of which we shall include in this brief sketch.

I. Social Elements in the More Generally Recognized Phases of the Christian Religion.

Some widely recognized doctrines and practices have grown up about the Christian religion. Many of these doctrines and practices were initiated by Christ himself and by the Biblical

writers, especially the New Testament authors, under Divine guidance. But throughout the Christian era, there have undoubtedly been additions and subtractions, probably more extensive than we realize. Christianity has passed through several molds—notably those of the Hebrews, the Greeks, the Romans, the Teutons, the English, and the Americans—and each of these molds has put its own peculiar stamp upon the religion founded by Jesus. One of the glories of the Christian religion is that it has a supreme message for all peoples of all generations. The Apostle Paul, perhaps the foremost among Christians, declared: "I am become all things to all men, that I may by all means save some." (1 Cor. 9:22). This statement reflects both the universality and the diversity of the Christian gospel. Everywhere Christianity has gone it has been interpreted in the light of existing local societies. Although differentiating social influences have produced several medleys of the Christian religion, yet there are certain central doctrines and standard practices which characterize practically all varieties of evangelical Christianity.

1. *Social Elements in Christian Doctrines.* Some people are so inconsistent as to claim that religion should have no doctrines. The original Greek word from which the term for "doctrine" is derived means "teaching," and indeed the word is uniformly translated "teaching" in the American Revised Version of the New Testament. To teach that there should be no doctrine, therefore, is to have "no-doctrine" doctrine—truly a most ingenious paradox and also outrageous nonsense! Paul declared: "Every Scripture inspired of God is profitable for doctrine (or teaching)." (2 Tim. 3:16). Teaching, or indoctrination, in all of its aspects, is so clearly a social process, involving always a group of at least two persons and usually many more, that any further argument regarding this general point would be superfluous. Let us proceed to examine in brief detail some of the specific doctrines of orthodox Christianity.

(1) *Persons.* Christianity is concerned with several kinds of persons, including Jesus Christ, who is both divine and human; the Father and the Holy Spirit, who are divine; beneficent

or heavenly angels; human beings of all types; and maleficent angels or devils, of whom Satan is chief.

Christ did not live as a solitary individual. Continually, he had contacts with other persons in the Trinity, whether before the foundation of the world (John 1:1-3), or in his Virgin Birth (Luke 1:35), or during his earthly life (John 17), or after his ascension to heaven. (Rom. 8:34). Also, while on earth, Christ constantly mingled with men, even sinners, and since his departure he has maintained spiritual associations with men. (Mark 2:16; also John 14). All of these group relationships of Jesus necessarily involve social elements. Moreover, it appears that God in his infinite wisdom waited upon social situations to send Christ into the world. "When the fullness of time came, God sent forth his Son, born of a woman, born under the law." (Gal. 4:4).

God the Father is social as well as individual, otherwise he would not have created the human race. His omnipresence (Psa. 139:1-16) and his love (John 3:16) and many of his other attributes are distinctively social. As regards the Holy Spirit, it is his very work continuously to strive with sinners (John 16:8) and to abide with Christians (John 14:16). The greatest recorded outpouring of the Holy Spirit was upon a large group of people at Pentecost. (Acts 2). Such striving and abiding and outpouring necessarily involve contact and interaction, which are quite definitely social processes. Even the Trinity itself, while a unit under the Godhead, is also a very intimate group composed of the Father, the Son, and the Holy Spirit. (Matt. 28:19). A Triune God forever epitomizes the inseparability of individual elements and social elements in Christian personality.

Concerning heavenly angels, one quotation is sufficient to establish their social nature, although many others could be given. "Suddenly there was with the angel a multitude of the heavenly host praising God." (Luke 2:13). So far as devils are concerned, if they remained in solitude and had nothing to do with other beings, they would afford no real religious problem. But since Satan and his angels are grouped together

(Matt. 25:41), and inasmuch as these devils are continually making contacts with people on earth (Job. 1:7), they are a social menace.

Human beings also are social creatures, and to a large extent their religion is socially determined. God himself said: "It is not good that man should be alone." (Gen. 2:18). And after he had given man a companion, he commanded the establishment of a more or less extensive human society: "Be fruitful, and multiply, and replenish the earth, and subdue it." (Gen. 1:28). Such social utterances as these, coming as they do from God, should forever effectively silence the distorted claims of those who advocate celibacy, monasticism, separatism, and other forms of exclusive individualism. Can any intelligent and spiritual person honestly believe that a Creator who gave man a social nature and a social environment would make for him a non-social or an anti-social religion?

The doctrine of individualism has been somewhat overstated in Protestant Christendom during the past three or four centuries. After four milleniums of political tyranny, the last millenium of which also included religious tyranny, it was a natural social result that the Protestant reformers swung to individualistic extremes. Long ago Paul stated the real truth about individual and social interdependence in religion. "For even as we have many members in one body and all members have not the same office; so we, who are many, are one body in Christ, and severally members one of another." (Rom. 12:4, 5). More and more we are learning that human beings are multitudinously conditioned, from earliest infancy, by their environment, human and divine, and especially by the social groups in which they have intimate membership. "For none of us liveth to himself, and none dieth to himself." (Rom. 14:7). He who thinks he has so much religious individualism is only deceiving himself. In countless ways he is continuously being influenced by his social surroundings, and his religious life cannot escape these influences.

Only with difficulty has the Nordic race been able to graft upon its pagan hunting patterns the Christian religion. In the

United States, particularly, the frontier motif of life in a country rich in material resources has emphasized "rugged individualism," which, realistically defined, is the somewhat unlimited "right" of a person to exploit himself and whatever things he can get. Such a policy is directly contrary to Christianity, which stresses sacrifice rather than exploitation. Christ emphatically stated: "If any man would come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24). Of course, an individualism which allows for the well-being of all individuals is thoroughly admissible. "Good tidings" of the Christian gospel were to "be to all the people." (Luke 2:10). But our accepted type of American "individualism" is little more than a refined "law of the jungle," giving to the strong and the shrewd, especially, the opportunity to do what they can and get what they can. Such selfishness is all the more reprehensible because it perverts Christian doctrines and yet seeks to invoke Christian sanctions. We cannot truthfully say that we have genuine Christian individualism, until we become deeply concerned about the welfare of all individuals and then organize human society in such a way that all individuals may have a fair share of material bounties and spiritual benefits.

(2) *Processes.* The master motive of Deity is the redemption of humanity. "For God sent not the Son into the world to judge the world; but that the world should be saved through him." (John 3:17). A resultant objective is the establishment of the Kingdom of God upon earth as it is in heaven. (Matt. 6:10). And the ultimate goal of the Triune God is a redeemed society in heaven (Rev. 7:9, 10) separated from those who have chosen to form an unredeemed society in hell. (Matt. 25:31-46). The divine redemptive purposes, therefore, are obviously social as well as individual. Let us note some of the processes whereby God is working out his purposes.

Sin makes redemption necessary. Now, sin is markedly a social process. It has ever been thus, since the first sin, which led to man's fall. Adam and Eve together sinned. (Gen. 3:6). With few exceptions, the sins of people are definitely related to

other people. (Matt. 12:31). When persons sin, their sins are nearly always with other persons, or are wrongs against other persons, or have both these aspects. Sin could hardly be committed in a social vacuum. Moreover, there are countless social sins; and no religious leader has ever been authorized by God to dwell upon the condemnation of a few relatively minor sins, while failing even to raise a voice in protest against many other more serious sins among the millions included in the diabolical repertoire. Upon the contrary, the Master upbraided the chief religious leaders of his day for just such procedure: "Ye blind guides, that strain out the gnat, and swallow the camel." (Matt. 23:24). Some of the pernicious camels which walk to and fro amidst human society will be arraigned in the latter half of this paper.

The process of salvation is made possible through the atoning work of Christ and is assured by his resurrection. In their efforts to narrow the Atonement down to a hyper-individualistic, one-day, physical affair, many ill-advised interpreters of the Scriptures overlook its age-long social and spiritual significance. Certainly the Supreme Sacrifice involved the blood of Jesus at a certain juncture in human history—but that was not all! Spiritual agonizing as well as blood shedding was present in the Crucifixion. Moreover, the Cross of Calvary in its entirety was the Revelation of Something cosmic and everlasting, extending as far as the utmost dimensions of an Infinite and Eternal God. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." (John 3:16).

In the precious declaration just quoted the terms which Christ used are both social ("the world") and individual ("whosoever"). The social elements in the Atonement have not been sufficiently recognized by Christian leaders. Calvary itself was a great social scene, with many variant groups gathered about the Cross. But the Divine Plan revealed by the Cross was even more highly socialized, for in its purview were included all peoples of all ages. Christ's atonement "was foreordained indeed before the foundation of the world, but

was manifested at the end of the times for your sake, who through him are believers in God." (1 Pet. 1:20, 21). Even before Christ's public (or social) ministry began, John the Baptist exclaimed: "Behold, the Lamb of God, that taketh away the sin of the world." (John 1:29).

The Resurrection, too, has many social implications. Several groups of people (the watchers, the angels, the women, the apostles, and possibly others) were immediately concerned with the empty tomb of Jesus (Luke 24:1-12; also Matt. 28:2-4). In the aftermath of the Resurrection we find bands of followers together seeking to interpret its meaning, rather than separately attempting individual solutions. (Luke 24:13-35). After Christ arose from the dead his various appearances were, in the majority of cases, to groups of people, some of these being rather large groups. (John 20 and 21; also 1 Cor. 15:5, 6.) Connected with the Resurrection are many social prophecies, one of which particularly shows how believers are grouped together under the Headship of Christ: "Now hath Christ been raised from the dead, the first fruits of them that are asleep." (1 Cor. 15:20).

Processes undergone by the person being regenerated are all highly social in nature Repentance, faith, and confession, while effected primarily by the Holy Spirit, rarely ever occur when people are in strict solitude. Even if only the human messenger (the evangelist), the Holy Spirit, and the person being regenerated are present, these compose a group and make a social situation. Usually, however, larger numbers of persons are present. The most conservative religious leaders unhesitatingly recognize the value of social fellowships, religious conversations, prayer groups, and church gatherings as means of preparing the way for the convicting and saving work of the Holy Spirit. It is noteworthy, furthermore, that when the Spirit begins to work, more often several people respond than just one person. Such social results have been considered the very essence of success in evangelistic meetings, from Pentecost down to the present time. (Acts 2). As regards confession, Christ himself very specifically and emphatically makes a social requirement:

"Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven." (Matt. 10:32, 33).

Eschatalogical processes will be extremely social in nature, according to the author of the Apocalypse and other Biblical writers. On the great day of the Judgment, not just a few individuals but rather all people will be present, and Christ will divide them into two groups. "Before him shall be gathered all the nations; and he shall separate them one from another, as the shepherd separateth the sheep from the goats." (Matt. 25:32). One among many of the social scenes prophetically depicted by John may serve as irrevocable refutation of any hyper-individualistic arguments about heaven: "Behold, a great multitude, which no man can number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb." (Rev. 7:9). Proponents of an exclusively individual gospel must be expecting to have God build separate heavens for them in which each one may spend a solitary eternity.

(3) *Standards.* Christian doctrines are required to conform to certain standards, which are found chiefly in the Holy Scriptures, but are given special interpretations in various creeds and confessions of faith. Could any one honestly claim that a spiritual encyclopedia, such as the Bible, is only an individual document? When a God who is both individual and social speaks through many different writers who are both individual and social, how can the product be exclusively individualistic? "No prophecy of scripture is of private interpretation." (2 Pet. 1:20). All scriptures transcend individuals and reach social bounds. Every book of the Bible involves God, Christ, the Holy Spirit, the inspired writer, and all other persons with whom the book is concerned. When the entire Bible is reviewed, almost every conceivable type of social situation is found to be described therein. Many general principles and some specific instructions, bearing upon even the most complex social problems of the modern world, are indicated in God's Word.

As to creeds and confessions of faith, they are all products of particular social situations in which the makers happen to be. Otherwise, the Bible itself would suffice. New nations, new languages, new conditions, and new problems arise, to many of which, it is believed, the eternal words of God must be related. Groups of people in ecumenical conferences, denominational conventions, committee meetings, and other types of gatherings decide what interpretations will be placed upon doctrines by the religious societies of which they, respectively, are representatives. One wonders if all these interpreters during the last nineteen hundred years have rightly construed Christianity. Many probably have more or less seriously misrepresented Christ's teachings. (1 John 4:1). It is wise to discover, as nearly as one can possibly do so, the original content of Christ's utterances.

2. *Social Elements in Christian Practices.* We must pass on to those phases of the Christian religion which may be called practices, many of which involve considerable doctrinal elements, but which are primarily activities. Our chief concern at this point will be the things which Christians do rather than the things which they believe. Christ declared: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." (John 14:12). Hardly yet have Christians done all the things which Christ would have them do, as we shall note more specifically later. But there are many common practices in which most loyal evangelical Christians engage, and most of these may be grouped under worship, service, and education, all three of which appear to be intensely social in nature.

(1) *Worship.* Consider worship as it is portrayed in the Bible. Recall those word pictures of the children of Israel in the Old Testament and the bands of Christians in the New Testament, as each group worshipped God. Where in all history can be found surer or nobler illustrations of social interaction? Worship in the Hebrew congregation was a real social event. "All the assembly worshipped." (2 Chron. 29:28). Immediately after Jesus ascended, his disciples "worshipped him, and returned to Jerusalem with great joy: and were contin-

ually in the temple, blessing God." (Luke 24:53). Thus began a new era of worship in which Christ, though absent in body, has given his spiritual presence to almost innumerable groups of worshippers during the centuries which have elapsed since he went away.

Today we have many social elements in Christian worship. Most individual worshippers find themselves more or less pleasantly submerged in the activities of group worship, as the congregational leaders seek to develop a unified atmosphere in a modern church service. There are numerous means of bringing about this social solidarity and spiritual unification. The sacredness of the Sabbath day, socially recognized, furnishes a good starting point. Regular activities usually are music (vocal and instrumental), prayer, Scripture reading, offerings, and preaching. Sometimes other features are added, such as testimony, dramatization, and ordinances. How well do all leaders know, who have ever conducted worship, that the successful effects of all its features are much enhanced by the presence of larger crowds, while even in the smallest groups definite values are realized? Christ seemed to promise some sort of special blessing to worshipping groups, when he said: "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20). If space permitted, much might be said concerning the social implications of each of the features of worship. As an outstanding example consider the rich social fellowship of the Lord's Supper. (Mark 14:22-25). Consider also the greater spiritual afflatus which comes to the preacher when he speaks to a large group. (Acts 2).

(2) *Service.* Genuine Christian living requires more than worship. It must also engage in service, sometimes in really sacrificial service. Christ once asked the twelve apostles this question: "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). He seemed to desire and appreciate service as much as, if not indeed more than, worship.

There are several recognized types of Christian service, some of which are music, writing, preaching, healing, teaching, stewardship, philanthropy, evangelism, and missions. Perhaps the more important of these are included in the Great Commission:

"Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." (Matt. 28:19, 20). The social vision of the Master includes evangelism and missions world-wide in their scope.

Less spectacular forms of service also are honored by Jesus, even the giving of a cup of water. "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward." (Matt. 10:42). How then can those who are engaged in what are called definite forms of Christian service look with disdain upon those rendering less spectacular forms of service? An obscure deed of social service may win greater approval from God than the showy performances of the most accomplished ecclesiastics. (Matt. 7:22, 23; also Matt. 25:34-40). The word "service" is inescapably social, for genuine service can be rendered only to others. Efforts made by some Christians to become "great" in the sense of being overwhelming "stand-outs" towering above other people, are far removed from the ideals of Jesus. He plainly said: "Whosoever would be first among you, shall be servant of all." (Mark 10:44).

(3) *Education.* Teaching them to observe all things whatsoever I have commanded you" is a part of the Great Commission. (Matt. 28:20). The records seem to show that the greater portion of Christ's public ministry was spent in teaching. It would be impossible to estimate the vast number and the profound importance of social elements in teaching, particularly in such highly socialized teaching as that of Jesus, visualizing as he did all social potentialities of both heaven and earth. (Matt. 6:10). Evangelical Christianity, in stressing preaching more than teaching, probably has departed somewhat from the method of Jesus. However, Christian leaders are increasingly emphasizing education to-day and they may soon approach even more closely to the standards of the Master Teacher. Many church members are realizing that instruction and training are essen-

tial for those who would properly take their places in the ongoing processes of the Kingdom of God.

It is not necessary here to enumerate the many areas in which Christians should be instructed and the various endeavors for which they should be trained. In general these areas and endeavors are indicated throughout this paper, although many other specific teachings of Jesus might be cited. Frequently it has been said that Christian education can rightly be conducted only by those who are themselves distinctively Christian, and this appears to be a just claim. But being "distinctively Christian" may require more than some people are willing to admit. The Christian educator, if he is worthy of the name, must have deep and abiding personal experiences of Christ. And, again, if he is worthy of the name, he must have a profound understanding of, and a sublime passion for, the application of Christ's teachings to every legitimate sphere of human activity. He who omits the latter fails to teach "all things" which Christ commanded, and hence cannot truly be said to be distinctively Christian.

The whole process of Christian education might be summed up in the social concept of progressively establishing more adequate and satisfying relations with God, with other people, and with oneself. (Mark 12:30, 31). Christian education should produce just such constantly improving character. Surely one has to be born, but it would be tragic indeed if one spent the full span of an average lifetime in being born. It is even so concerning spiritual life. Spiritual rebirth is necessary. "Ye must be born again." (John 3:7). After rebirth, however, the Christian should grow. He cannot spend his entire spiritual lifetime being born again. 'Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentance from dead works, and of faith towards God.' (Heb. 6:1). It may be that birth is primarily an individual process, even though partly social; but the educational processes of instruction and training, in religion as elsewhere, are beyond any doubt primarily social.

[The second and concluding section of Dr. Trueblood's discussion will be found in the next number.—Managing Editor.]

The Sovereignty of God.

By Rev. J. H. Rushbrooke, M.A., D.D., LL.D.

Presidential Address delivered at Birkenhead, March 13, 1934 *to the National Council of Evangelical Free Churches.*

I

On many a public question involving moral issues, the existence of this Council has enabled the Free Churches to speak with a single voice in the service of civic and human well-being. We have stood together, and we still stand, as a perpetual vigilance committee in the interest of social purity—healthy relations between the sexes, clean films, clean theatres, the sanctities of the home; will anyone assert that such vigilance has become superfluous? Our fellowship is with the masses of our people, and we are concerned for their welfare—menaced by an aggressive drink trade, by heavily capitalized organizations for the promotion of gambling, by discreditable housing conditions which involve the moral as well as physical crippling of the oncoming generation. On such issues as these the Free Church Council has been through its whole existence a force for righteousness, and it must continue to function with undiminished energy.

II

I wish to emphasize what lies behind and beneath all such service. Our supreme interest is not in the particular proposals we may formulate, or the special political and cultural problems which from time to time receive our attention. We view these in a definite context. We are Christians, Free Churchmen, and therefore our approach to every question is distinctive. We are not members of an organization promoting social reform, advocating certain methods of overcoming social maladjustment, and resisting specific evils; and then incidentally calling in God to approve and sustain our efforts. All our activities, so long as we are true to ourselves,

have their source and root in religious conviction; and in all their developments they must bear the stamp of their origin. *We are religious first, last, and all through, or we are nothing.* "All our works begun, continued, and ended in Thee"—how simple and sufficient is that phrase from a noble liturgy! That is why the dominant theme of this year's Assembly has been formulated in the historic phrase "The Sovereignty of God." We would turn our thought to first principles, and realize afresh the high relationship in which alone we find the energy and vision, the courage and the patience, to serve our day and generation. We cannot truly serve man—that is our conviction—save as our faith reaches out beyond man. Our fathers knew that: hear John Morley:

> *"It is not their fanaticism, still less is it their theology, which makes the great Puritan chiefs of England and the stern Covenanters of Scotland so heroic in our sight. It is the fact that they sought truth and ensued it, not thinking of the practicable, nor cautiously counting majorities and minorities, but each man pondering and searching so 'as ever in the Great Taskmaster's eye'!"*

"The Great Taskmaster"—not a completely satisfying name perhaps for the God and Father of our Lord Jesus Christ; but, whatever it leaves out, it stresses a conception that is present not merely in the Old Testament but in the New: has not our Master Himself said, "I came not to do mine own will but the will of Him that sent Me"? A submissive loyalty, expressed in a religion that is penetrating, controlling, decisive through the entire range of human interest and action, so that whatever we do is done to the glory of God—such is the ideal which we may indeed fail to attain, but which we cannot repudiate. Apart from God "nothing is strong, nothing holy."

Now it is not my purpose, and it would be altogether improper if I attempted, to anticipate what may be said by those who are to deal with particular aspects of our general subject. I limit myself to preparing their way by drawing your attention to some simple but basic considerations.

III

And firstly I note the strange fact that the very idea of the Sovereignty of God is challenged from a point of view which even claims to be Christian. The conception of God as Sovereign, say the objectors, emerged in a period when the prevalent organization of society was monarchical, and the monarch an autocrat whose arbitrary *fiat* was alone effective. The term presupposes an individual ruler of a certain type, an Oriental tyrant. But political and cultural conditions have altered, and in our democratic age such a concept must be regarded as untenable. Surely such an objection is exposed to refutation along many lines. We might even ask: is the idea after all so inconceivable even to-day? If the Czarist autocracy has vanished from Russia, what has succeeded it but a dictatorship? Germany, Italy, and Austria do not suggest that the institutions and outlook of democracy are unquestioned. However, we need not evade the issue by raising mere debating points. Rather we maintain that the whole experience of our race and all its present conditions confront us with the inescapable choice: sovereignty or chaos?

No society can maintain itself in being apart from an effective and acknowledged authority. The form of government may and does change, but the need of definite sovereignty remains. Absolute monarchy may be replaced by constitutional; an aristocracy or some other oligarchy may exercise rule; a class may be supreme, or a democracy working through parliamentary forms: but however the seat of authority may vary, a recognized and effective sovereignty is always still a precondition of ordered and rational society. Whether deference be paid to overwhelming force, or to long-established custom, or the general intelligence and conscience be so educated as to evolve a common mind and will securing general and unquestioning obedience, somewhere and somehow, if it is not to perish, society must find a sovereignty which it reverences and accepts. What mean the fumbling and the futile plunging of the nations to-day but the quest of just that? And what is the curse resting

upon our race and age but the absence of that? The League of Nations stands helpless, its very existence imperilled, why? Because the *Society of Nations* (to adopt the French name for the League) resembles a society of persons in which there is no recognition of a supreme authority. "In those days there was no King in Israel: every man did that which was right in his own eyes"; each was in fact his own sovereign, with the inevitable results. That is the position of the nations in our time: each still claiming to be a "sovereign state", an end in itself. A logical and practical absurdity! A moral and rational world cannot even begin to take shape apart from the recognition of an ultimate sovereignty in which all minor lordships are reconciled and unified. We turn almost in despair from the sorry spectacle of the haggling that marks the discussion of disarmament, and we are driven to ask: "Through what dark abysses of sorrow and suffering must the peoples pass, what price in blood and tears must they yet pay, ere they learn that deliverance is to be found nowhere save in a moral and spiritual unity wherein the separate nations know themselves members one of another, and all in practice—whether they use the term or not—acknowledge the Sovereign God and Father? "In His will" (and there alone) "is our peace."

IV

The pitiable plight of the nations should suffice to bring home the elementary truth that nothing but the enthronement of righteousness and love, in Christian terms the acknowledgment of the Will of God as the governing principle of all life, personal and civic, national and international, can ensure even the physical continuance of our race. But may we in very deed press this view upon the men of our time? Can we assert the authority, or even the existence of a personal God, in an age of science? Is it reasonable to use our Christian terms? Are they not hopelessly out-of-date? We are confronted by those who actually contend that the idea of God in any interpretation which has in it any Christian element, is the foe of progress, that religion is an opiate, and that only by ceasing to look to

any power beyond or above man shall we be able to promote the integrity and worth of man himself. Such issues raised by naturalism and humanism would furnish matter for a dozen addresses: Over against them I seek only to offer a few elementary suggestions. Let me then emphasize three considerations bearing on the theme of this assembly that may aid our thought and clarify our witness.

(1) The first is this: *nothing is further from truth than the dictum that science in its very nature is irreconcilable with religion.* A mere catalogue of names would suffice to discredit and refute that notion. It might indeed suffice to take down from the shelf a small and most effective book in which the Rev. C. L. Drawbridge has collected the opinions of well-known men of science. It is a paradox indeed, if science discredits belief in God, that many of its leading exponents have through all the years of their lives failed to discover such an elementary fact. We recognize with sorrow that scepticism, and even dogmatic negation, have characterized certain well-known teachers of science, but why permit ourselves to be exceptionally disturbed on that account? The observation and classification of facts, which is the business of the scientist, is not invariably found in company with sensitiveness to meanings and values. Was ever the limitation of the specialist more strikingly illustrated than in the word of the astronomer who declared that he had searched the heavens with his telescope without finding God—a slave to the methods and instruments that serve his particular purpose, until he deems that they are adequate to everything! One recalls the remark of F. H. Bradley that if his dog has a philosophy it could be formulated in the proposition that whatever exists can be smelt: what cannot be smelt has no existence. "Science can dispense with the hypothesis of God"—how often we hear that! Of course it can: but only for this reason—that the scientific investigator is dealing not with life in its concrete totality but with abstractions. For his own purpose he quite legitimately isolates certain elements of experience: the rest he may ignore, but what he ignores he does not annul. So long as the man of science speaks in his proper

character offering precise and orderly description and not superimposing a speculative interpretation, we listen with respect: when he goes beyond this, we are under no obligation to defer to him. Authority in religion is not conferred by eminence in science.

(2) The second consideration I would urge is this: *that reflection upon the achievements of science furnishes no ground for accepting a dogma of human sufficiency.* On the contrary, it evokes a profound humility. We are accustomed to speak of the "conquest of nature" by man. Discovery has followed discovery, until the erstwhile unthinkable has become the commonplace. Mechanical invention proceeds so rapidly that the expert technician can scarce keep his knowledge up to date. The romances of Jules Verne that delighted our boyhood are outdone by the realities of our adult experience. We voyage in the air and explore the stratosphere: we descend into the depths of the seas. Friends on opposite sides of the earth converse almost as easily as if they were seated at the same fireside. The radio is to me and probably to you *the* marvel of marvels. Who, a few years ago, would have dreamed of the possibility that every word we speak here this morning might be heard in any part of the earth by any creature that has ears to hear? The exploits of our contemporaries in the realm of natural science are unparalleled, but tell me what is implied after all in the so-called conquest of nature? We speak of man's creative powers; but such an expression strictly taken must be disallowed. His scientific and mechanical achievement is not creation: it is discovery and combination. Progress has been achieved by those who, with a deep reverence for fact, have set themselves to explore the mysteries of nature as honest and humble learners. Confronting every scientist, even a Marconi, there is always a *given.* Regarding its innermost character, he may be unable to speak. Samuel Johnson striking the pavement with his staff to demonstrate the existence of matter, may be acting crudely and missing the sense of a metaphysical proposition: but as certain as that phenomenal reality to Johnson is the fact that man, in what are miscalled his creative activities,

has always to reckon with a *given.* Something is presented to him. He has no more created it than the astronomer has created the new planet that swims into his ken. He has not fixed its nature or its behaviour. He has to accept and handle it as a fact to be reverently examined. Only through obedience to nature, the acceptance of law which he himself has not prescribed but merely discovered, has man opened a path to power. Religion has no interest in decrying the dignity and achievement of man, but it does ask: "What hast thou that thou didst not receive?" "Thou gavest him dominion over the works of Thy hands." "Thou hast made him a little lower than God: and hast crowned him with glory and honour." Yes, that word abides true—despite the dark tragedy of sin—and it means more to-day than when it was written. But the dominion remains derived and not original, to be exercised only on the precondition of obedience, and exercised over "the works of *Thy* hands." The ultimate sovereignty is with the Creator. To beginnings natural science cannot penetrate: it is imprisoned in the phenomenal. I recall the concession of a sceptical philosopher in my student days at the University of Berlin that the doctrine of creation *ex nihilo* may be disbelieved but cannot be refuted. The affirmation of religion stands. "*By faith* we understand that the worlds have been framed by the Word of God, so that what is seen hath not been made of things which do appear." To that affirmation of faith we may hold, in sure confidence that no successful metaphysical assault can be made upon it.

(3) Add a third consideration in this connection: *if the Supremacy of God be not reverently acknowledged, man's derived dominion over the works of God becomes a gigantic evil and a fateful menace.* Contemporary experience enforces that proposition by such multiform and universal evidence that mere mention is sufficient. We see the machine elaborated and production vastly increased; but the machine devoted to production not for the general advantage but for the gain of the individual or the group brings us face to face with the paradox of starvation and discontent in a world of plenty. The hideous possibilities of war have become the nightmare of our time, and they are the out-

come of our misuse of man's delegated dominion over the works of God's hands. The peoples perish for lack of vision— the vision of God who is Eternal Righteousness and Love.

V

But you may ask: "Are you not in emphasizing the Sovereignty of God stressing a pre-Christian rather than a distinctively Christian idea?" I would reply by joining issue with those who maintain that our Christian heritage is limited to the truths which, because of the tremendous impact of the Person and Work of our Lord, necessarily occupy the foreground in the New Testament. After all, was it an accident and a misfortune that the only writings recognized as Holy Scripture by the earliest Christians were the Law, the Prophets, and the Psalms, i. e., the Old Testament in approximately its present form? Is it without significance that the one piece of autobiography of Jesus we possess—for the story of the Temptation is that: it must have come from Himself—exhibits Him as appealing in a spiritual crisis to the ancient scriptures of His people, and that each citation is in line with the main theme of our Assembly? "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "Thou shalt not tempt the Lord thy God." He is not One against whom you have a right of challenge and to put Him to the proof. "Thou shalt worship the Lord thy God and Him only shalt thou serve." Divine Sovereignty, so far from being reduced to insignificance by the crowning revelation in the Son of God, is reasserted. Not even the dread aspects of Sovereignty are minimized: we may ignore them in our feeble preaching, but let us not deceive ourselves by thinking that in so doing we are declaring the whole counsel of God and His Christ. The sermons in which sinners were "shaken over hell-fire" offend our modern taste; their crude emphasis on the details of Oriental imagery is often revolting; but tell me, did the imagery mean *nothing?* Can we pass over the fact that He who is the incarnation of Holy Love must needs speak of judgment in terms so severe that only long familiarity permits us to read or hear

without a shudder the simple words: "Fear not them which kill the body and after that have no more that they can do; but rather fear Him. . . ." Finish the awful sentence for yourselves: does it mean nothing? "It is a fearful thing to fall into the hands of the Living God." That is not the Gospel, but is it not a word that finds echo in the conscience? The Sovereignty of God, even as the Holy Judge, is not a strange thought to Jesus. I cite those few illustrations in order to establish the position that not merely as a background of His teaching, or as a tacit presupposition, but expressly and definitely, He who in spiritual insight stands unique among the children of earth, He to whom we bow as more than a child of earth, sets forth a God enthroned, majestic, incomparable. But as a working conviction in the life of our day, has this God a place? Does the *Te Deum* express our actual thought of the Sovereign God? I am sometimes tempted to raise the question: Are we not almost in danger of substituting Jesus the Friend for God? "Ye believe in God: believe also in Me" may in some minds need to be inverted: "Ye believe in Me: believe also in *God.*"

I beg you not to regard me as ignoring the Evangel, forgetting the name of Father that Jesus has made forever the possession of His people, or belittling the appeal of the Cross. Yet I am certain that the Fatherhood has been emasculated and sentimentalized until the element of *awe* indispensable to religion has too often yielded place to an easy-going familiarity which is the death of worship. The Cross itself has been denuded of power by shallow and facile interpretations that miss the tremendous factor of judgment which the saints have discerned in it. "Who His own self bare our sins in His own body on the tree": weak sentimentalism will never begin to understand that, and indeed our most resolute and illumined thought will leave us far short of discerning its full significance. The position I ask you to accept is this: *that any exposition of the Gospel that weakens or tends to weaken our hold on the transcendance of God is inadequate and unworthy.* To imprison Him in His world, to reduce Him to a mere stream of tendency, to dismiss Him with some high-sounding description as "super-

personal", when this word is but a polite synonym for "impersonal": these expedients are manifestly inadequate to sustain a strong religious life. But no less so in the end is a Fatherhood without Sovereignty, a love without holiness, a sympathy without strength. Bacon long since declared it better to deny the existence of God than to hold an unworthy opinion of Him: "the one is unbelief; the other is contumely." Of unintentional contumely we have need to beware: no lower faith is adequate than that in "God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible."

VI

"Too theological and abstract" say you? What I feel is that the subject we are to study under the leadership of some of the finest minds among us, is intensely practical. We are always prone to take short views and to accept mistaken values. It is easy enough to pass a resolution calling on members of Parliament to vote for or to vote down a Bill, or demanding specific administrative action on some public question or condemning brewers or slum landlords. Having done that we may go home with a delusive satisfaction. Such resolutions are indeed useful, but they are at best minute parts of the immense task to which we are committed. We are like workmen driving half a dozen rivets in a Forth Bridge. It is good that the rivets should be sound, properly placed and firmly secured—but it is the Bridge that gives them their significance and value. We are set by the grace of God to do our part in bringing the answer to the prayer: "Thy Kingdom come, Thy will be done on earth." That lofty purpose gives meaning and glory to the items of an agenda; each special task finds its place in a comprehensive unity. But that high purpose we can never sustain, much less make it effective, apart from faith in the Sovereign God. "Mathematics built the bridge", cried Joseph Parker. Our working theology, our vision of God and His will, this it is that redeems all our work from short-sightedness, triviality and secularity.

VII

Fathers and Brethren, we have attempted this morning no theoretical proof of the Divine Sovereignty. I know of no proof within the sphere of pure reason. My approach has been along the lines of our service and its needs. How appalling are the tasks to which we stand committed! To overcome the giant evils represented by vulgar lust, greed of gain, envy and pride, the terrific forces of nationalism, "man's other religion", and of racialism, the enslavement of man by man—everything that makes up the grim Trinity of "the world, the flesh and the devil." It is no marvel that apart from the vision of God multitudes are held in the grip of pessimism. "Who is sufficient for these things?" Humanism leaves the question unanswered. The answer is in God alone: all turns on His sufficiency. Said the Archbishop of York a few days ago in one of his Gifford Lectures: "If in practice evil must remain unconquered, then in theory theism is refuted." In other words we must have a God adequate to everything, or we have no God. A God fettered by forces outside Himself is a self-contradictory notion. And faith affirms the limitless adequacy of the God who has revealed Himself in nature, in history, in the Scriptures, and supremely in His Son. That faith is effective. Karl Barth has startled our generation with his theology of crisis. He seems to take from us much that has worth: there are in Wordsworth (say) or in Whittier values that he would fail to recognize. Be it so: yet Barth has laid hold on the Sovereign God, and his heroic witness in the Germany of to-day is the expression of conquering faith. His essential message is indispensable. The Group Movement with a very different terminology is striving to give effect to the same truth. Of the great English preacher, the centenary of whose birth is celebrated this year, his most recent biographer has said: "Spurgeon found his courage in his unshaken belief in the Sovereignty of God and the Divine decree that in Christ the golden age would dawn."*

* J. C. Carlile: C. H. Spurgeon, p. 298.

Let but that consciousness of God possess us, and life is raised to its highest level. Here is the inmost source of hope and joy, of courageous resolve and of labour that tells for good in the broad fields of the world. Our God is Sovereign, and He is love. Though the warmakers rage, though greed and cruelty hold back the children of men from their heritage, even in spite of our own mistakes and sins, Sovereign Love is enthroned, and "He must reign till He hath put all enemies under His feet." Taken up into His purpose, our little lives find their true glory as the instruments of His victory:

> "He hath sounded forth the trumpet that shall never call
> retreat. . . .
> Our God is marching on."

And we with Him. His Sovereignty has none of the protecting remoteness in which a mortal ruler must needs guard his ascendancy. Said one of my former teachers, Seeberg: "Paganism set the ideal near at hand, and set God far off: Christianity sets the ideal far off and brings God very near." A Sovereignty that in Jesus Christ has become fellowship is the final assurance that our labour is not vain in the Lord.

Expository.

Managing Editor, October Editor.

The Book of Lamentations.

Rev. H. J. Flowers, B.A., B.D., Swansea, Wales

The Book of Lamentations is one of the least known and the least read books of the Bible There is more than one cause for that. The first is the name of it. It sounds sad and melancholy, and the title is a true index to the nature of the book. It is a sad and melancholy book. There is also the fact that the majority of readers can find no message in it that is related to their life. A certain class of student has found references in it to the teaching of the New Testament and to the history of the Christian Church. By the application of the allegorical method of interpretation, they have found distinctively Christian teaching in it, and the whole history of the Church enfolded in it. It is safe to say that that method of interpretation is discarded to-day by every well informed and reverent student. It is fairly obvious that no writing, whatever its nature, can be looked upon as part of a process of revelation unless it has a clear and distinct message for the people to whom it is given. We learn the meaning of the Book of Lamentations or of any other book, for this day and generation, only as we discover first what its message was for the people who first read it. No man who wishes to be understood speaks through his hearers to people two thousand years afterwards. The allegorical method of interpretation robs Scripture of reality and worth. Further, it lays itself open to all sorts of vagaries of interpretation. Every interpreter sees something different in it, according to his own fads and fancies. That means the end of all worthy study of the Bible. The Bible as the Word of God means something clear and definite. It does not mean whatever any particular faddist wants it to mean. It is by the accumulated ener-

gies and prayerful study of generations of scholarly and reverent minds that the meaning of the writing either for its own day or for future days can be obtained.

The meaning of this book is perfectly clear, once we have accepted the fact that it means what it says and is not to be treated as an allegory. And we know more about it than we do of most books in the Old Testament. In the case of many of them, we are in the position of not being able to say anything very definite about authorship and date and so on. The same is, of course, true with regard to most books of the ancient world. In fact, we are in a far more fortunate position with the books of the Bible than we are with most books. The value of the Old Testament is obviously not dependent upon our being able to settle accurately such technical questions as that. But it does help a good deal in the interpretation if we can have such facts. And in the case of this book, we are in a very fortunate position. We can fix the date and the occasion with surprising accuracy. We know exactly what caused it to be written, and what message it was intended to convey. And that is to be in a very favorable position with respect to an ancient book.

In the year 558 B. C. Jerusalem was beseiged by the Babylonians. After a seige which lasted for roughly eighteen months, during which the inhabitants suffered indescribable tortures and hardships, the city fell. It was burned down to the ground, and the majority of the inhabitants, and as was natural, the best both in social position and in physique, were carried off into captivity to Babylon. It is not always realized that this meant slavery, and slavery of a particularly cruel type. Many of them would be put to the comparatively easy task of being domestic slaves, where their relation to the family would be friendly and where they might have a chance to get their freedom. But many of them would form part of the slave gangs employed in the building of the huge palaces of Babylon and the various works that were about the city. The Hebrews knew all about slavery. It was a regular part of the life of the ancient world. And they would view their destiny with terror. Those

who stayed behind were not only struck with terror and horror at the fact that many of their compatriots were reduced to slaves. They were also harried by the predatory tribes who lived on the borders. They tried, of course, to organize themselves, but they were robbed of their best blood, and they could not put up much of a resistance. So low were they fallen that they had to resort to Egypt, to see whether that nation could help them in their distress.

Now the Book of Lamentations deals with this particular occasion in the life of the Hebrews. It voices the feelings of horror and terror in the nation at large and particularly in the city of Jerusalem. It was written by one whose soul had been entered by the iron of the insult. He had been moved to the very depths of his being by the injury done to Jerusalem and to the city of God. It must be remembered that to the Hebrew such an event as this was one of profound religious significance. We can never understand the Hebrew mind until we accept the fact that he looked upon the Hebrew nation as the nation of God. It was bound to Him in a covenant relation. Therefore for the city to fall meant that in some way God had seen fit to ignore His people. It meant a profound revaluation of their religious ideas. To the ordinary Hebrew, the fall of Israel meant almost the end of religion. It meant almost the dethroning of God from His world. So that as we read the book, we must realise that underneath the words of private sorrow over the fall of Jerusalem, there is also a more bitter sorrow, the bitterest sorrow in the world, over the fact that God's world has rejected Him, that He has really come to the end of His sovereignty. That must never be forgotten in the reading of this book.

It is still one of the most cherished possessions of the Jewish people. It is the regular book read by Jews on the Anniversary Day of the Destruction of the Temple. And there is little that is more poignant than to hear it read by a Jewish Rabbi. You hear the agonies of a nation coming to expression. Your whole soul is stirred by the thought that such a people suffered such a loss.

The book consists, as everybody knows, of five chapters. It is not so well known that these chapters contain five poems, each chapter having one poem. The chapter divisions have been made very carefully, and when in English we are talking of a chapter, we are also talking of a particular poem. There is not one continuous poem, but five separate ones, each dealing with the same subject. We have the same sort of thing in Tennyson's "*In Memoriam*, where we have the poet writing a series of poems over a very long time, but all dealing with the thoughts that arose in the mind of the poet owing to the death of his friend, Arthur Hallam.

There are one or two pecularities about these poems that it would be well for us to pay attention to. All the first four are written in acrostic form. That is, they start with the different letters of the Hebrew alphabet, the first verse with the first letter and the second with the second letter and so on. There are twenty-two verses, and there are twenty-two letters in the alphabet. In the case of the third poem, this deliberate attempt at schematisation is even plainer. Here there are sixty-six verses, and each letter of the alphabet is used three times. The fifth poem has the same number of verses as the first three, but it is not built up on the acrostic pattern.

Now the very appearance of this is strange. It is not the normal way of writing poetry. At least it is not in the modern world. But we have our own schemes, and some of them are mechanical. Different nations and ages have their own methods, and it is not for one age to criticise another. We might think that it would be impossible to write poetry of any high order in the manner of this book, but the fact remains that it has been done. And it has been done well. It is very good poetry that we have here, as good, merely from a literary point of view, as many of the Psalms. The writer used his method. He did not allow it to rule him.

Another fact that needs to be noticed is that these poems are laments. We have such poems in our language. The most famous is that of Gray. But this particular style of poetry was much cultivated by the Hebrews. There are many examples of

it in the Old Testament. This is the longest and the best. What we have here is a collection of four elegies and a fifth poem which is not an elegy (that is, the fifth chapter) devoted to the subject of the downfall of Jerusalem and the insult done to the people of God. Now it is common knowledge that the matter of a poem affects the style of it That is true of every form of writing. And there are certain styles of speaking and writing that lend themselves more easily than others to the expression of deep emotion and the sense of loss. In the Hebrew elegy, the line is divided into two parts, and the first part is the longer. It is not always the case, but it can be generally accepted as true, that in the first part there are either three or six syllables and in the second part two or four. There is not the parallelism of thought that you get in most Hebrew poetry. There is a highly elaborate rhythm as can be seen from the examples given. It is very difficult to express this style in English, but for what it is worth, an example is given here. It is very mechanical, but it does at least show what the method was.

How doth the city sit solitary; she that was full of people.
She is become as a widow; she that was great among the nations.
The princes among the provinces; she is become tributary.
I am the man who was humbled; by the rod of his anger
He hath led me and caused me to go; in darkness and not in light.
Against me he ever turneth his hand; all the day.

Even as you read these verses in the English, they possess a strange power to move the heart and to stir the soul. They were made to be chanted, of course, and it is only when you hear them chanted that you realize their power. Towards the end of the line, the voice dies away in the distance, in a very plaintive melancholy cadence. It will easily be understood that this is a method very fitting to express the thought. It must have had a peculiar power over the listeners. It really helped them to express their sorrow for the dead.

Now all this shows us that these poems were carefully constructed. There was conscious poetical art at work. That is not to be wondered at. Neither does it affect the nature of inspiration. No man is so inspired as the man who is willing to use all the faculties that God has given to him. Inspiration does not mean and never did mean that the writer completely forgot to use his own powers. Other things being equal, the more careful a writer a man was, the more God could do through him. That is the case here, at any rate. Every literary artifice is used, and yet it is used well, and it acts as a fitting method for the messages of God to come home to men.

The poems are separate, as I have already said. They deal with the same subject in much the same way. But they are independent. There is no growth of thought, or logical development. We have here a collection of poems written at much the same time about the same subject.

Who is the author of the book? That question cannot be answered with any certainty, and in any case it is of no importance. The truth of inspiration again does not depend on the fact that one man and not another man has been responsible for a particular piece of writing. The general tradition has been that the author was Jeremiah. In the Greek version, it is said that he composed the first chapter, and the book is put after Jeremiah. The Hebrew says nothing about the authorship. And in the Hebrew canon it is not grouped with the *Prophets* but with the *Writings*. It can be taken as the almost universal opinion of modern scholarship that the author was not Jeremiah. The arguments are, in the main, technical, but they carry conviction with them. They are such as these. The author was apparently acquainted with the writings of Ezekiel, Isaiah, Job and many of the later Psalms, and in their present form, and that is post-exilic. Also the poems are constructed on an artificial basis, quite different from that of the Book of Jeremiah. Also the point of view is different. In any case, the matter is not of great importance. The book was written by a man who in vivid and realizing imagination and feeling lived through the events and no matter how long after the events he wrote, the

impress of them was upon him, and so he could tell the story with clearness and force.

The picture here is one of tremendous sorrow. The Holy City has fallen. That in itself was a tragedy of the first order to the Hebrew. It meant more than the downfall of the city and the nation. Cities had fallen before and they would fall again. And that would not perturb Israel. But this time it was the City of the King of Kings. His worship was bound up with it. This book will never be understood until that elementary fact is grasped. We have here something more than a man weeping out his heart at the overthrow of his nation. It is rather the picture of a man broken-hearted at the insult done to God. For him the messages of God were dependent upon the preservation of the Holy City. It was more than a case of an isolated city falling into ruins. It was a case of God being dethroned from his world. It was the crash of the spiritual forces of the universe.

In the course of the poems, there is a very dramatic and very telling picture of the attack of the Babylonians. The enemy were ruthless and cruel, and they possessed all the culture and all the deceit of the Oriental. There is a pitiful description here of the extremities to which the city was reduced. There is famine and starvation. The people walk about the streets like ghosts while the seige is on. Those who had been delicately brought up were willing to part with everything they had, even their virtue, to get bread. And rumour had it that women even resorted to eating their children rather than starve.

After the seige, there were again indescribable horrors. The nations of the east were never tender in their ways of carrying on war, and Babylon vented all her spleen against a city that had kept her in the open field for a much longer time than she could spare. When the city fell, every home in it had to endure shame. Every sacred place was defiled. The Temple was desecrated. Horses were stabled in it. Men slept in it. People ate and got drunk in it. And you could hear the cries of men shouting in their drunken madness as they sang their ribald songs in the places where the sacrifices of God had been offered.

Then there was the horror of the deportation. The prisoners were going into captivity. These men knew what that meant.

They had heard stories of what happened to the slave gangs in Babylon. It was torture of mind and body, as well as the agony of separation from the folk of their own land and birth. Men and women and children were jumbled up together. They had a long march before them, with the whip of the driver to urge them on, and the scornful laugh of the persecutor to goad them if their feet stumbled.

A remnant was left behind. If possible, the condition of these was even worse. The best people had either been killed or made captive. Only the old and the very young and the weak were left behind. And these were open to attack continually from the tribes on the border. The city was a heap of ruins, grass grew in the streets, food supplies were cut off, the water was defiled, the people were broken-hearted, and they were unable to defend themselves against the enemy.

These were the circumstances that gave rise to the poems, and in the course of them, the author pictures these happenings with very skilful pen. It is a book full of tears. The agony of a nation finds expression here. It may be difficult for some people to understand the underlying tones of it, but nations such as Poland who have suffered the oppression of centuries will understand. *"Is it nothing to you, all ye that pass by? Is there any sorrow like unto my sorrow."* That is the cry of the people in their grief, realizing that their glory has departed and their work for God brought to nought.

But there is a deeper purpose than that of expressing national grief. The author has a philosophy of history to work upon, and that is, that national disaster cannot come unless there is national sin. All through these poems the people are being directed towards the reason for their trouble. They have deserted God. They have fallen from His ways. It was not Babylon that was the cause of the oppression of Israel. She was simply an instrument in the hands of God. No nation can forget God without a decided decline in national power. Religion is not divorced from life. The decay of it means the decay of everything that is worth while. *The Lord has been dealing righteously with His people for they have forgotten His*

commandments—that is the real message of the book. It is sin that leads to disaster and only sin. Not weakness of arms or of frontiers, but sin. And the way of national recovery is the way of repentance and return to God, not new alliances and armies, but simply the turning of the heart to God and a change from the evil way of living. If only the people would humble themselves and return to God the darkness of night would pass, and the day would return. There are tears in the book, but there is still faith in God. God wounds but He also has pity. He does not willingly grieve the children of men. That is the true note of the Gospel, the only Gospel that can ever be preached with conviction and saving power.

So that we have here more than poems that spring out of historical circumstances and deal with them. The deepest facts of life are dealt with here, the sin that spoils human life and the evil consequences of it, the everlasting love of God which alone can heal and save.

The Pastor and His Greek New Testament.

The Pastor Finds Aid in Textual Criticism.

Edward B. Warren, Orrville, Alabama.

Did Luke write εὐδοκίας or εὐδοκία? In the varying of Greek manuscripts in Luke 2:14 is involved a doctrinal point well worth the pastor's notice, and it will repay him many times to delve into the why and wherefore of the text. After all, every preacher wants to preach the truth, if at all possible. Some pastors have made the mistake of closing their minds to and versions or translations except the King James Version. The history of the King James Version is not in place in this paper, but let the matter rest here by saying that between the King James Version of 1611 and Paul and Jesus, there are myriads of manuscripts which were copied by hand; because the art of printing is less than five hundred years old. The tedious and risky task of copying by hand is responsible for many textual errors of ear, eye, and often theology. Textual Criticism is the friend of the pastor who wants to know the exact words of Jesus or of the other characters of the New Testament.

Perhaps Luke 2:14 is the most preached text in the entire Bible; for at every Christmas season multitudes of pastors fall back upon the words of the angels as Christmas messages are prepared. The determination of the theology involved here rests upon the omission or the inclusion of one little Greek letter ς.

The King James Version has "Glory to God in the highest, and on earth peace, good will toward men." For over three hundred years the followers of the King James Version have rejoiced over a vain hope wrought out at the expense of an error of transcribing in the long ago. Some ancient scribe in copying manuscripts omitted the ς at the end of εὐδοκίας. The best manuscripts have εὐδοκίας. The five chief uncials, Aleph, A, B, D, and W read εὐδοκίας. The American Standard Version follows the chief uncials and has

"Glory to God in the highest
And on earth peace among men in whom he is well pleased."

The King James Version followed the Textus Receptus. The Textus Receptus followed the Syrian Class. The Syrian Class followed the Alexandrian manuscripts in which the correction was originally made. Professor Robertson, "An Introduction to the Textual Criticism of the New Testament," page 162, says, "In Luke 2:14 the reading εὐδοκίας would puzzle the scribe and lead to the easier εὐδοκία." On page 187 of the same book the author says, "The Alexandrian correction εὐδοκία was followed by the Syrian Class and so got into the Textus Receptus and the King James Version."

Now, why should the pastor be interested in the seemingly dry as dust procedure of Textual Criticism where manuscripts, Transcriptional Evidence; Intrinsic Evidence, Groups, Classes, and Families of Documents must be read and weighed? "Because a corrupt theology which allowed the unregenerate to enter the Church might easily with intention erase the sigma from the word and make the angels mean that God's peace and good will extend to all men on earth." Quotation is from my article in The Expositor, 1933. God's peace does not extend to all men on earth. God's peace extends as defined in the words of John 3:16, "That whosoever believeth may have eternal life." Most of the human race have never known God's peace, for statisticians tell us that over half of the world to-day does not confess Christ, and yet there are more Christians in the world to-day than ever before. Quoting again from Professor Robertson's book, page 169, "In like manner one can see that in Luke 2:14 εὐδοκίας really suits the context better than εὐδοκία, for God's peace is only among ἀνθρώποις εὐδοκίας." A great doctrine is involved in the presence or absence of a little letter in the Greek original.

Another text in which Textual Criticism helps the pastor in preparing his messages is John 1:18. What pastor does not preach Christ as the Divine? Here the King James Version reads, "No man hath seen God at any time; the only begotten

Son, which is in the bosom of the Father, he hath declared him.'' The American Standard Version reads the same way, but the revisers have made a note in the margin, ''Many very ancient authorities read 'God only begotten'.'' The Greek text of Nestle has μονογενὴς Θεός. So has the text of Wescott and Hort. Godet favors the Textus Receptus reading and tells how Abbot accounts for the change from Υἱός to Θεός. Clement of Alexandria and others had come to use ''God'' for ''Jesus'' in such expressions as the ''body of God'' instead of ''the body of Jesus'', and ''all were waiting for God'' instead of ''all were waiting for Jesus''. The word ''God'' was substituted for ''Jesus''. Godet says in his commentary on the Gospel of John, page 281, ''So Athanasius himself does not hesitate to use the received reading; as for ourselves, we cannot hesitate.'' Godet wrote his commentary before the American Standards Version was published.

Scott in the volume on John of the Preacher's Homiletic Commentary says that ''God'' is the verdict of the best manuscripts, but that it does not change the meaning of the passage. But it does make a difference. There is a difference between the weaker term, ''Only begotten Son,'' and the identical term, ''Only begotten God.'' John means to say that God at no time ever appeared in human form except in Jesus. At Lystra the people would make sacrifice to Jupiter and Mercury, as they mistook Barnabas and Paul. The poet Ovid tells of the visitation of the gods among their people. But the Christian statesman John wants everybody to know that God has never appeared, nor will He ever appear again, except in Jesus.

For the pastor the evidence is on the side of μονογενὴς Θεός. According to Godet μονογενὴς Θεός is found in Aleph, B, C, L, a powerful combination. On this verse the great Greek authority, Professor A. T. Robertson, says in ''An Introduction to the Textual Criticism of the New Testament,'' page 209, ''In John 1:18 the Western and Syrian classes read υἱός while the Neutral and Alexandrian give Θεός. It is evident that the difficult μονογενὴςθεός was changed to the more usual ὁ μονογενὴς υἱός. It is to be noticed also that μονογενὴς θεός simply combines in one phrase verses 1 (pre-existent Deity) and 14 (Incarnation). Certainly

this combination suits the Virgin Birth narratives in Matthew and Luke."

The student is not to be shy of John's plain statement of Jesus' identification as God, for Paul puts it even more bluntly and more effectively: "To-wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." 2 Corinthians 5:19. Therefore, Textual Criticism brings help to the pastor in this case for, "apart from doctrinal controversy, we all want the original text whether it suits our notions or not." Quotation from Doctor Robertson's book.

A third example of the aid that Textual Criticism brings to the pastor is seen in Matthew 6:13, the doxology at the end of the Lord's Prayer. Every older preacher is familiar with the ending of the King James Version, "For thine is the kingdom, and the power, and the glory, for ever. Amen." But the American Standard Version does not have the doxology. It puts the doxology in a marginal note. If the doxology does not contain the words of Jesus, how did it get into the Bible? Surely the pastor wants to know the truth. Above all, he wants to know the exact words of his Lord. Tischendorf, the great New Testament scholar, tells us how the doxology got into the text. At first it was used with varying words in different places, but finally the form of Matthew was universally agreed upon in Christendom. As early as the second century a doxology at the end of the Lord's Prayer appeared. It was very short in form. Later it was given the longer form. At the end of a service in the early churches, the Christians used the Lord's Prayer. But the prayer had no exultant ending. Jesus ended it abruptly. It was only natural for Christians using the prayer to add a short sentence of praise before leaving the house of worship.

"The whole clause is wanting in the best MSS. and in the earlier versions, and is left unnoticed by the early Fathers, who comment on the rest of the prayer," Plumptre. On the other hand, Scrivener pleads for the retention of the doxology; but Tertullian calls the clause, "but deliver us from evil," the con-

clusion of the prayer. Many other Fathers likewise. The Uncial Manuscripts Aleph, B, D, and G omit the words of the doxology.

Has anything been lost? The words of Professor John A. Broadus will be comforting, "The doxology to this prayer in the Common Version is beyond all question spurious, and rightly omitted by the Revised Version. We may give up the pleasing and familiar words with regret, but surely it is more important to know what the Bible really contains and really means, than to cling to something not really in the Bible, merely because it gratifies our taste, or even because it has for us some precious associations," Commentary on Matthew, page 139.

A few good books on Textual Criticism faithfully studied will enable the pastor to interpret intelligently to his congregation those few portions of the Bible which are additions and interpolations.

Facing Pastoral Problems.

The Building of a Modern Church Program.

By G. S. Dobbins, Editor.

There came to my desk recently this inquiry from an ambitious and growing pastor: "How can I build an effective church program? I am tired of 'living from hand to mouth' in my ministry. Where can I get some help in planning a year's program? What do you suggest?"

This pastor is on the trail of a vital matter. His need is felt by a multitude of earnest ministers who are dissatisfied with the line of least resistance and with the repetition of traditional activities. Not a few pastors have faced this difficulty with constructive originality, and the writer has had opportunity to study some of the results of their planning. It is the purpose of this article to bring together some of the best of the ideas which have emerged in the hope that further thought will be provoked.

1. *The Need of a Planned Program.*

Much is being said these days about the need of a "planned economy." The old *laissez faire* policy in industry has about broken down. Thoughtful economists are saying that we can no longer leave the industrial welfare of the nation to chance or to individual initiative Periodic booms and depressions, they say, must give place to intelligent control of production and distribution so as to guarantee greater security both to labor and to capital.

This matter of planning procedures well in advance has long been the fundamental test of intelligence. The truly intelligent man is he who looks ahead, and by the exercise of foresight forestalls emergencies that might otherwise wreck his undertakings.

There is nothing new in this idea of a planned program. It has been the secret of success of men and women in every line

of endeavor who have accomplished great things. Professor John Dewey, in one of his best passages, says, "To foresee a terminus of an act is to have a basis upon which to observe, to select, and to order objects and our own capacities. To do these things means to have a mind—for mind is precisely intentional purposeful activity controlled by perception of facts and their relationship to one another. To have a mind to do a thing is to foresee a future possibility; is to have a plan for its accomplishment; is to note the means which makes the plan capable of execution and the obstruction in the way . . . Mind is capacity to refer present conditions to future results, and future consequences to present conditions . . A man is stupid or blind or unintelligent—lacking in mind—just in the degree in which in any activity he does not know what he is about, namely, the probable consequences of his acts . . . To have an aim is to act with meaning, not like an automatic machine; it is to *mean* to do something and to perceive the meaning of things in the light of that intent."*

Do not these words apply with peculiar force to the pastor? If any man in the realm of human affairs needs to "foresee the future possibility" and to forecast the "probable consequences of his acts," it is the modern minister. Is not this basic in what we are fond of calling "a prophetic ministry"—insight into human affairs and needs and a divinely given program for meeting the situation?

2. *The Waste of Haphazardness.*

More failure occurs in the average church from indefiniteness than from any other cause. In some churches about the only items in the program concerning which there is certainty are the hours of the stated services and the fact that there will be a financial deficit at the close of each month! The pastor who lives from "hand to mouth" finds the distance between his hand and his mouth growing steadily greater.

If wastefulness is a sin, then many churches are great sinners. For lack of a plan the pastor's time and energies are wasted; for lack of a plan the Sunday School's potentialities

*Dewey, John, **Democracy and Education**, pp. 120-121.

are dissipated; for lack of a plan the young people miss their opportunities; for lack of a plan the W. M. U. degenerates into a gossipy "Ladies' Aid"; for lack of a plan the deacons fail to function; for lack of a plan the church becomes a denominational liability instead of an asset. Many congregations come to church Sunday after Sunday "all dressed up but with nowhere to go." A handful of them come to prayer-meeting and the congregational business meeting not knowing where they are going, but just on their way! The fact that approximately eight thousand Baptist churches report no baptisms last year constitutes the most tragic of all evidence of the spiritual waste of haphazardness.

It is almost inconceivable that a church with a well conceived plan could go an entire year without winning a single soul to Christ or raising a dollar for missions. Yet there are thousands of our churches that during 1933 made this pitiful record. When we consider the unsaved and unchurched multitudes all around us, and the unenlisted hosts in our churches, it is impossible to believe that our record could not be vastly improved if the waste of haphazardness could be eliminated by careful, prayerful, efficient planning.

3. *The Need of a Church Council.*

As soon as the necessity for a planned church program is admitted, the need of a representative, responsible group to do the planning must be recognized. The pastor cannot successfully make these plans at his desk and announce them to the church. The deacons could not do it if they would. If each organization within the church is left to its own devices to make plans without reference to the other organizations and to the church as a whole confusion and friction are bound to result.

Much of the friction that so frequently develops in a church is quite needless. For instance, the superintendent of the Intermediate Department plans a social at the church for his boys and girls. In the same week, perhaps on the same night, the B. Y. P. U. plans a "weiner roast." Or the B. Y. P. U. may put on a study course during the very week that the women

have set apart for their Week of Prayer for Home Missions. Or the Sunday School may propose a picnic at the time when the pastor is planning a series of evangelistic services. Or the women may undertake to raise money by means of bazaars, cake sales, oyster suppers, and the like, whereas the deacons have determined to adhere faithfully to the budget system, with every member giving through the envelopes as the church's financial plan. It does not take a prophet to foretell that misunderstanding, friction, estrangement, and loss of spiritual power as well as of practical efficiency will inevitably result.

The "Church Council" is the way out of this difficulty. At least once a quarter the pastor and representatives of the several organizations of the church, duly selected by the church for this purpose, should meet for an uninterrupted session of planning. The plans and possibilities of each division of the church life should be presented and briefly discussed to the end that there may be understanding and co-ordination. This council should not arrogate to itself any legislative power, but should be what its name implies, an advisory council. Under the wise leadership of the pastor the work of each organization may be related to every other organization, and to the church as a whole, so as to reduce friction to a minimum and promote a maximum of team spirit and spiritual efficiency. Such a council does not replace the deacons or any other planning or executive agency, but provides a clearing house for an effective and integrated program.

4. *The Factor of Seasonableness.*

The Preacher (Ecclesiastes) states an obvious but frequently overlooked fact when he says: "To every thing there is a season, and a time to every purpose under the heavens." Professor Albert F. McGarrah, in his excellent little book, *A Modern Church Program,* calls attention to the fact that every institution is greatly affected by the seasonal interest and activities—political, social, intellectual, and economic—of its constituency. "Though factories and banks maintain certain activities at all seasons, yet even they have their rush and slack periods, while their seasonal activities supplement and greatly modify even

their routine work. While churches are more successful to-day than ever before, yet no church can attain to its largest efficiency until it studies its seasonable opportunities and duties as carefully as a department store studies the times for pushing school books and house furnishings, Panama hats and Christmas presents, garden tools and fruit jars.

"This does not mean that a church should sow seed only in the autumn or harvest results only in the spring. As the farmer uses part of his winter leisure to study his work, to do winter plowing, and to scatter grass-seed on the snow, so will the minister utilize part of his summer energies. As the agriculturist harvests asparagus and rhubarb before his corn is planted, or plants winter wheat while corn conservation is at its zenith, so the soul-culturist will carefully conserve everything that ripens in the autumn, and will sow seed in the spring at every opportunity. But as there is 'a time for everything under the sun,' a church must study the divinely ordianed seasonal laws which apply to its work and seize the providential times for all its activities."

5. *Suggested Emphasis in a Modern Church Calendar.*

Historically Baptists have not paid much attention to holy days and sacred seasons. Lent and Easter and "Palm Sunday" and "Ash Wednesday," and Saints' days and the like have smelled too much of Romanism for Baptists to take much stock in them. It is not that sort of thing, however, to which reference is made when we speak of a church calendar. We simply need to apply common sense to the planning of the various aspects of the church's life, from season to season, in accordance with conditions which nature itself has provided.

A church, through recommendation of pastor and church council, would do well therefore to adopt in broad outline a calendar of activities which would put special emphasis upon certain matters of major importance during each of the seasons of the year. The following calendar, adapted to Southern Baptist churches for the sake of definiteness, is proposed as a suggested basis for discussion and decision:

(1) The Fall Program—Survey, Enlistment, State Missions.

The first step in the building of any worthy church program is an accurate knowledge of the field and the forces. The pastor should gather about him an intelligent and willing corps of workers who will undertake the task of making a reliable survey. First, a good map of the church community should be drawn, on which should be spotted (a) The constructive institutions of the community—churches, schools, libraries, Y. M. C. A., etc; (b) the destructive or doubtful agencies—saloons or their equivalents, dance halls, pool rooms, gambling dens, commercialized amusements, and the like; (c) the church's resources—homes of members of the church and those who attend its services; (d) the church's liabilities—homes of the unsaved and unchurched for whom the church has major responsibility. Second, there should be a careful listing of the most important facts about the community—population, industry, home conditions, economic conditions, social life, educational standing, political conditions, moral and religious problems, favorable and unfavorable factors.

Along with the community survey there should be an even more detailed church survey. First, the church membership should be carefully analyzed—resident and non-resident, active and inactive, fully enlisted and partially enlisted, leaders and followers. Second, the church's possibilities should be discovered through a house-to-house census—the unsaved, Baptists with membership elsewhere, not enrolled in any Sunday School or training union, not attending worship services anywhere.

With this information carefully organized the church is now ready for its fall campaign of enlistment. A selected group of members should be enlisted in the pastor's soul-winning programs; others should be enlisted in the Sunday School as teachers and officers; still others should be enlisted in the leadership of the B. T. U. and the W. M. U.; laymen should be lined up for the Brotherhood, and new deacons selected as needed. With the leadership thus enlisted, a concerted effort should then be made to enlist every member of the church in attendance on the worship services, in systematic and proportionate giving, and in

active membership in at least one of the several church organizations. Nearly any church could double its present percentage of enlisted members if such a program were carefully made and enthusiastically carried out.

Denominationally, the fall season is the period for emphasis on State Missions. The work of the executive board of the State Convention should be presented educationally and inspirationally to the end that the congregation may thoroughly understand the function of this agency and give it their loyal support. It is the time set apart for a special offering for the orphanages, Thanksgiving being the occasion of a great outpouring of food and clothing and other necessities for these chanceless children. During this quarter the state denominational paper should come in for its appeal for subscriptions and deepened appreciation. All this, with the every-member canvass, makes the fall quarter wonderfully rich in fruitful opportunities.

(2) *The Winter Program—Teaching, Training, Home and Foreign Missions.*

Mid-winter, with its short days and long evenings, and its inclement weather which makes out-door activities difficult, is the ideal season for special Bible study, leadership training courses, the School of Missions, the B. T. U. study course week, lecture courses for special groups, guided reading courses at home, training in church membership and soul-winning, and the like.

No church should be content to confine its teaching and training activities to the brief services on Sunday. A church is essentially an educational institution, and should be at work at its educational task continuously. A well planned educational program for the winter months might well enlist practically the entire membership of a church in some form of profitable week-day study. At least two weeks might well be devoted to an institute for teachers and officers of the Sunday School; at least one week of special study might be devised for the B. T. U., the W. M. U., the Brotherhood, the deacons and general church officers, and the choir, respectively. A wonderfully fruitful week might be arranged for a series of lectures and conferences

for parents. Another such week might be planned for the young married people. Still another week might be devised for the young men and women of the church who are seeking to decide their life's work. In all this the evangelistic note would be uppermost, and baptisms should be almost an every Sunday occurrence.

The denominational emphasis during the winter quarter is on Home and Foreign Missions Beginning with the Lottie Moon offering at Christmas time and continuing through the Week of Prayer for Home Missions in March, the women have long put their stress on these two major causes during this season. Preaching, prayer-meetings, special missionary programs, the School of Missions—all these and many other features may be made to contribute to missionary intelligence and passion.

(3) *The Spring Program—Enlargement, Service, Hospitals and Christian Education.*

April ushers in the season of revival in all nature. It is the time when life renews itself, and new hope and energy spring eternal in men's breasts It is the time for the church now to go afield with a great program of enlargement, and to harness to the great tasks of the church and kingdom the energies which have been stored up during the winter through reading, study and inspiration.

Perhaps the most fruitful way in which to begin this spring program of enlargement and service is to select about twenty-five percent of the most dependable members and enlist them in a great social and spiritual visitation of the homes of the community, beginning the first Sunday in April and continuing through the second Sunday. This visitation is not for the purpose of money-raising, but to touch every available home in the community with the love and interest of the church. The visitors will be carefully instructed to go into each home, visiting by pairs, and seek to bring a spiritual blessing to the entire family. Untold good will result from such a visitation planned and executed with wisdom and spiritual insight.

During the spring people like to go to church. Nearly everybody goes on Easter Sunday. Why not capitalize this impulse?

Let the church get back of a great movement to fill the pews at every service. In the Sunday School new classes may be organized; in the B. T. U. new unions may be formed; in the W. M. U. new circles may be created; the men may plan special features that will bring new life and new recruits to the Brotherhood.

Every organization, and every individual member of the church, should be challenged to some form of worthy service. Lists of opportunities for service should be made, and every care taken that no member is overlooked. The slogan should be, "A place for every member, and every member in his place." The average unenlisted church member can best be explained in the language of the unemployed laborers in Christ's parable, "No man hath hired us."

Looking out beyond its own activities to the larger interests of the denomination, the church should include in its spring program definite concern for two great objects—the hospitals and the Christian colleges. The hospitals are adopting "Mother's Day," the second Sunday in May, as the day on which to make an appeal for interest and support. The last Sunday in June is "Christian Education Day," bringing to a culmination the entire month of promotion of the cause of Christian education among the churches. The wise pastor will make much of these two occasions, and will plan to make them fruitful of visible results.

(4) *The Summer Program—Extension, Recreation, the Christian Ministry.*

A sign in front of a prominent Methodist church was seen some time ago which read, "There will be no Christian Endeavor in this church during the summer." No doubt the sign meant more than was intended! All too often we take it for granted that Christian endeavor will cease during the summer months. Yet the summer season presents some of the greatest possibilities of the entire year. The season is especially favorable for the extension of the program and influence of the church beyond its usual circle. First of all, there is the opportunity for a great Vacation Bible School. Thousands of children are turned loose

with little or nothing to do, and in the four weeks of a Vacation Bible School these children can be reached and taught more effectively than during the other eleven months of the year. A church that does not have a Vacation Bible School is missing one of its richest opportunities.

The summer season affords opportunity also for going to those who will not come to the church. A series of services in various homes of the community may be arranged with great effectiveness. People will come to these home prayer meetings who could not be induced to come to the regular church services. They can be made intensely evangelistic, and more people won to Christ in these small groups than often can be won in the formal services of the church. The way is opened wide, too, for street preaching. Saturday afternoons and evenings give unequalled opportunity to bring the gospel message to those who will never hear it otherwise. There are not many communities where a street preaching service could not be arranged once a week during the summer to great advantage. Then, there are opportunities for special evangelism—the revival meeting in the church, the tent meeting, the holding of evangelistic services in near by churches, visitation evangelism, and the like.

Why not capitalize the desire for recreation by organizing a program of extension in the association? In the neighborhood of nearly every strong church there are weaker churches where the young people could go and put on a demonstration B. Y. P. U. program, or there could be a demonstration of better Sunday School methods, or the women could extend the work and influence of the W. M. U., or the men could go as a team and rally the laymen. Rare enjoyment as well as spiritual profit would undoubtedly accrue from such a program of extension. Surely there is no reason for a "summer slump" in any church that will plan and carry out a program like this.

The denominational emphasis for the summer quarter relates to the Christian ministry. Two matters of major concern are indicated in the denominational calendar of activities. One of these has to do with the training of young ministers for their high calling; the other is concerned with the care of our min-

isters and their dependents in the event of disability and old age. Young men who have been called to the Christian ministry are to be urged to secure the most thorough possible preparation for their work, and others are to be challenged to listen to see whether or not God is calling them to this high service. During this same period the cause and plans of the Relief and Annuity Board should be effectively presented to the churches to the end that they may co-operate intelligently and heartily with this great agency in the proposed plan whereby the servants of Christ and of the churches may be assured a reasonable competence should they be rendered dependent through disability or old age. Every church and every pastor owe it to themselves to give consideration to these vital matters at least once during the year.

(5) *Preaching With Definite Purpose.*

A program such as has been suggested calls for and calls out the best preaching of which a man is capable. With such a program the preacher is never at a loss for a subject. He cannot preach aimlessly, selecting texts and themes in academic fashion, but finds himself caught in a great stream of spiritual activity which his preaching is to utilize and guide. He then "preaches out of the overflow," his greatest problem being not that of discovering and making sermons but of choosing in the midst of his homiletical riches that which for the occasion seems to have the greatest value. A program thus wisely planned, under the conscious leadership of the Holy Spirit, gives to preaching point and power, because it has back of it definite and worthy purpose. The program must have great preaching to vitalize it; preaching must have a great program back of it to energize it. Both preacher and church would be transformed in the making and the successful execution of a planned program big enough and worthy enough to lay hold on the power of God, elicit the approval of Christ, and enlist the leadership of the Holy Spirit. Make your blue-print thus, and watch the results!

Life Factors and Tendencies.

The Fifth Baptist World Congress.

By the Editor-in-Chief

The political unrest in Austria and Germany kept many persons from attending the meetings of the Baptist World Alliance in Berlin. The assassination of Dr. Dollfuss, the brave little Austrian Chancellor, only a few days prior to the date for the assembling of the Baptist Congress in Berlin led many to think that the place of meeting should be shifted to London. Now that the Congress has been held in Berlin under highly satisfactory conditions, all must admire the wisdom and courage of the Secretary of the Baptist World Alliance in refusing to change the place of meeting. The assurances on the part of the German government that the Congress would be given complete freedom in its deliberations were fully kept. A warm welcome was extended to the Baptist World Congress by the representatives of the government, and by the people of Berlin. The German people everywhere were courteous to the delegates and visitors. Far from being hostile, they were kind and considerate. Never before did young women rise to offer me a seat in crowded trams. Every German seemed to have time to show the visitors how to find their way in Berlin.

Did the kindness of the leaders of the National Socialist regime cause the Baptists to compromise their principles and to condone the mistakes of the party now in power? We saw no evidence of any weakening of Baptist conviction and no hint of fear in proclaiming our opposition to religious persecution and to the union of Church and State. All of our characteristic doctrines were proclaimed in terms that no man could fail to understand. The Baptist message in its fullness was set forth in speeches and in resolutions. We quote from the resolutions adopted by the Congress the following paragraph dealing with racial animosity and persecution:

"This congress deplores and condemns as a violation of the law of God, the Heavenly Father, all racial animosity and every form of oppression and unfair discrimination toward Jews, toward colored people and toward subject races in any part of the world."

As to the doctrine of separation of Church and State the Congress spoke in no uncertain terms. We quote somewhat at length from this part of the deliverances of the Congress:

"They hold that any interference with the freedom of the church is an intrusion between God and His people, and that to limit the liberty of the church is to hinder the working out of God's purpose of redemption for mankind through His people.

"They therefore deny the right of the state to interfere in matters of religion and equally the right of any church to enter such relations with the state as may compromise its witness or limit its freedom to follow the will of Christ as revealed to its members.

"They believe that any system of state establishment of religion tends rather to the secularizing of the church than to the spiritualizing of the state. The church is God's appointed instrument for the redemption of the world, and any infringement of its freedom limits its power to accomplish this task.

"The members of this congress claim for all religious bodies full liberty in the matter of faith and worship and the unrestricted right to preach and to teach the truth as it is revealed to them. They further declare their conviction that the above principles tend to promote the true welfare alike of church and state."

When the resolutions concerning war and peace were presented the behavior of the delegates was thoroughly characteristic of our Baptist democracy. Amendments and substitutes were in the air. One brother was insistent that the Congress should go on record as favoring a plebescite before any nation could declare war. A nation with an autocratic government

could quietly seize what it wished before a democratic nation could take the vote of the people on the question of war and peace.

The three brief paragraphs dealing with war seemed to us to be eminently wise. We quote them in full:

> "This congress affirms its profound conviction that war is contrary to the mind of Christ and that the nations suffer from a growing sense of insecurity because of the failure to establish a commonwealth of nations possessing authority and means for redressing and preventing international injustice.
>
> "This congress, therefore, urges all its constituent bodies by all possible means to induce the governments of their respective countries to declare themselves ready to surrender whatever of their national sovereignty it may be necessary to surrender in order to establish an international authority for the maintenance of the peace of the world on a basis of equity and right.
>
> "This congress further would welcome the calling, if practicable, of an international conference of Christian churches to avert war, and it would urge its constituent bodies to join in such a move."

If every nation insists on holding fast to its national sovereignty and absolute independence of all other nations, no practical and efficient means of holding in check a belligerent nation can be devised. The decisions of any international court dealing with disputes between nations must have for their enforcement an international authority fully empowered to execute the decrees of the court.

The Congress was welcomed by representatives of the Reich and of the City of Berlin. A representative of the Reichsbishop delivered an extended address. Professor Julius Richter, of the University of Berlin, referred to The Southern Baptist Theological Seminary as one of two Baptist institutions that have made notable contributions to authorship in the field of religion. The authorities in Germany sought to explain to the

visitors from forty different nations the principles and methods of National Socialism, and pleaded for a better understanding of the Germany of to-day. In replying to the addresses, Dr. J. H. Rushbrooke, Secretary of the Baptist World Alliance, took occasion to set forth in a few ringing sentences the characteristic doctrines of the Baptists.

The Exhibition Hall in which the sessions of the Congress were held was full on the afternoon and evening of the first day, when the Baptists of Berlin and visitors came in great numbers. After the first day a hall seating four or five thousand would have been large enough. It was difficult at times to hear the speakers and oratory of the highest type was scarcely possible. Notwithstanding the difficulties in the way of effective speaking, many of the addresses were thoroughly worthy of the occasion. The reports of the various commissions had been printed in English and in German and copies were distributed among the delegates.

Service on three important committees gave me opportunity to become personally acquainted with some of the Baptist leaders from other lands and to observe their ability and their devotion to Baptist principles.

Archbishop Ludwig Mueller invited a small group of leaders of the Baptist Congress to come to his home for an interview. He stated that it was not the purpose of the government to force the members of the free churches into a union with the State Church nor to use compulsion in religion. He said that he wished to cultivate friendly relations with the free churches. In replying to the statement of the Archbishop, Dr. Rushbrooke reminded him that the Baptists were the friends of international peace and of good will and co-operation among the different religious denominations. In view of the repressive measures in the body of the State Church on the part of the government, it was most gratifying to receive the assurance that our brethren in Germany would not be forcibly incorporated into the State Church. We are fully persuaded that if such a move were attempted the great body of our people would face persecution rather than surrender their faith. It is to be hoped

that Archbishop Mueller and other representatives of the present regime will not seek in any way to circumscribe the activities of our Baptist brethren in presenting the gospel as we understand it to the German people.

The press gave liberal space to the Baptist Congress. Never before did the German newspapers have such favorable notices of the Baptists. While in the Berlin papers there was little mention of the deliverances of the Congress against persecution of the Jews and evils of the union of Church and State, the readers got much valuable information concerning the Baptists and their work. The attitude of the press was thoroughly friendly.

The Congress joined the German people in showing great respect to the memory of President Von Hindenburg, who died on the eve of our meeting. The Congress adjourned its session for an hour during the funeral exercises at Tannenberg and listened over the radio with respectful attention to the addresses of the officiating minister and Chancellor Adolf Hitler.

The music of the German Baptist choir of five hundred and of the Swedish Baptist choir of about one hundred voices was inspiring and uplifting. When the great congregation sang some favorite hymn the music was the same for all but the words of the hymn sounded forth in forty different languages, a symbol of the unity and diversity of the Baptist World Congress.

Baptist Centenary Year.

By the Managing Editor

Nineteen hundred and thirty-four holds attention of intelligent Baptists as the hundredth anniversary of a number of important events in our history.

We are publishing in this issue a paper on Charles Haddon Spurgeon. This is also the centenary of the death of William Cary. The year is being made notable by the issue of the new edition of S. Pearce Carey's Life and his great ancestor. The first edition was published after ten years of research and labor in its preparation, and proved to be one of the great biographies.

The author found additional materials and made further studies in the light of which he has revised his already notable work. The new edition ought to be the occasion of renewed interest and study of this supreme man by Baptists and by all serious students of the missionary undertaking.

It was also in that same year that Prof. Barnas Sears baptized Johann G. Oncken and six others in the Elbe river one night and organized them into the first modern Baptist church on the continent of Europe, thus beginning the denomination which in this hundred years has established itself in practically every country in Europe and has grown to number more than a quarter of a million members. not reckoning the unknown hundreds of thousands in Russia.

These three events stand out in Baptist history and mark that one year as notable.

In the same year died Robert Morrison, file leader of all evangelical missions in China, not a Baptist of course. There came to the Editor a little while ago a letter from a Baptist missionary in Macao inclosing a picture of three standing by the grave of Morrison in that oldest and wickedest of European centers in China. The letter spoke briefly of the recognition of this centenary year. All Christians and all Chinese can claim Morrison.

Besides, this is the fiftieth anniversary of the first evangelical mission in Korea, and is being celebrated with gratitude to God for a church membership of between 300,000 and 400,000, making a vigorous, evangelistic, antonomous group of Korean churches.

Book Reviews

I. SOCIOLOGY, RELIGIOUS EDUCATION.

The Meaning of Right and Wrong. By Richard C. Cabot. The Macmillan Company. Price $3.50.

How to choose one's way in private and public conduct is an increasingly complex problem in our modern world. In order to choose the right and refuse the wrong way one must face the facts of life and assemble them and deal with them rationally. And in order to do that one needs "well-tried tools of analysis." "We need tools to pry open ethical problems. The attempt to bring ethics down to earth does not imply the belief that one can hand out standard solutions of imaginary problems after the manner of the casuists. Most of us are meeting new ethical situations almost every day and no rules can tell us in advance how to meet all their novelty." Dr. Cabot in this volume presents as the most useful tools with which to handle our changing and challenging situations, our agreements, desires, and needs. He seeks to show the moral usefulness of such questions as the following: "What agreements have you entered into, tacitly or explicitly, with yourselves and with others? What rival interests or desires are active in the situation wherein you wish to find the right act? What are your needs (often quite unlike your desires)? In what respects are you apt to be deceiving yourself?"

The book is divided into four parts. The first treats of of Right in the light of agreements, desires, and needs (particularly the "authoritative need"—growth). The discussion abounds in practical illustration and application of the principles. The second division is a discussion of *Wrong*. "When we refuse, by self-deceit and by broken agreements, to use the light we have, we run against moral disaster." There is here a thorough and most practical discussion of the devices of self-

deceit, such as pleading necessity (as in lying), procrastination, exception making, etc. There follows a division on Implementation. How shall we go about, get what we have decided upon as a worthy ethical end, such as for example, world peace. The last division is on *Supermorals,* by which the author means actions done "not from or against a sense of obligation but because of the love of some one or some thing."

Dr. Cabot's approach to our ethical life is unique and his discussions are gripping. He has not quoted books, nor criticized ethical theories. He has rather gone into our common life experiences and situation, and from them raised the ethical problem to which he has brought the principles of consisting, growth, and self-deceit, and the supermoral motive of love.

J. B. WEATHERSPOON.

The Religion of Mind and Body. By John S. Bunting, B.D. Fleming H. Revell Company, New York. 1934. 125 pages. Price $1.35.

The author, following his introductory word, challenges the reader with this passage: "We have just said that the world of to-day is playing havoc with the lives of a multitude of people. On every hand we see the casualties and cost of our wrong way of living, the effects of our machines, our speed and pace, their far-reaching consequences and endless problems, immense and intricate.

"We formerly looked upon the world as a stadium, where contests were to be won, or a laboratory where clever things were devised, or a market where things were bought and sold. But we do not think of it like that any more. So many are maimed or sick or broken to-day that you wonder if the world ought not to be thought of as a vast hospital. There have been men who were called conquerors of the world once upon a time, but to-day it often seems as if the world of modern life were not conquering all of us. Yet it need not be."

So much that has been written about mental healing has smacked of quackery that one is refreshed and deeply gratified

by this sane and wholesome treatment of Dr. Bunting's. The author is a practical mystic, or a mystical pragmatist, and has laid hold on Christ as the one who "holds the secret of our three-fold life, of body, mind and soul." Dr. Bunting is Rector of the Church of the Ascension, St. Louis, Missouri. He is an active, successful pastor who has looked deeply into the modern science of psycho-therapy, but who has not been lost in the mazes of a pseudo-scientific pastoral psychiatry. Not many books have been written on this entrancing subject that have gone to the heart of the matter with so much of spiritual insight as we find here displayed. The pastor who must go forth to deal with men and women who have lost the zest of life and who are in danger of being undone by disappointment, fear, and despair, ought to take with him the tonic of the brave and reverent attitude which Mr. Bunting displays in this remarkable book. Placed in the hands of the soul-sick, it might be worth more than all the doctors' medicines.

G. S. Dobbins.

Christ in American Education. By Gerrit Verkuyl, Ph.D., B.D. National Field Representative for Leadership Training, Presbyterian Board of Christian Education. Fleming H. Revell Company, New York. 1934. 192 pages. Price $1.50.

The story of American educatiou is a fascinating one. Not always has the influence of Christianity been fully recognized in the development of our American public school system. Equally fascinating is the story of the rise and expansion of religious education in America. The two systems—the public school and the church school—have grown up side by side, each contributing to the other in many ways.

Dr. Verkuyl has skilfully brought together the story of this dual system of education which has been peculiarly characteristic of America. He has done much more, however, than to bring together the essential facts. He has interpreted the movement stage by stage to the present, and thus laid the foundation for his discussion of the present day program of

religious education in action. The author's plea is for a great forward movement in religious education, made not only possible by the achievements of the past but imperative by the demands of the present and the future. He exalts the pastor as an educator, the church as a school, the home as a center of religious education, and the public school as an institution for the building of character as well as for instruction in the traditional subjects. His closing chapter is an effective appeal for "Christ in the curriculum."

The book is offered for us in unit 114 of the Standard Leadership Training Course of the International Council of Religious Education. The book is of college grade, and would make an acceptable textbook for students of religious education. Pastors, directors of religious education, and other advanced students of this subject will find the book of very great valuc in giving a comprehensive view of the course over which we have come in American education, and the way that opens up to us as we seek to make education more vitally Christian.

G. S. Dobbins.

The Church Looks Ahead. American Protestant Christianity, An Analysis and a Forecast. Edited by Charles E. Schofield, New York. 1933. The Macmillan Company. 400 ages. Price $3.00.

It is well to have such a volume as this. Each of the score of surveys is coupled with a forecast. No doubt the forecast is often expressed wish as much as sober expectation, and the prediction is meant to promote its own realization.

The viewpoints vary somewhat widely, but in the main they incline to liberal modernism. Some of them are humanistic but most are at least definitely theistic.

Some of the writers, including the Editor, are quite too fond of contrasts and indulge in exaggeration. The writer on "*The Bible To-day and Tomorrow*" barely saves himself from caricature and contradiction in contrasting the glories of the new understanding and use of the Bible with the ways of the

ignorant handlers of the yesterdays. The interpreter of "*Jesus*" is so very modern in vocabulary as well as thought as to be difficult to comprehend. He switches to a discussion of character education and social reform, discusses the outgrowing of the theology and technique of the church; leaves us in suspense as to any future of the church, but is hopeful that the church may find its unique function in helping men in dealing with "the non-manipulable aspects of existence" and aiding them "to discover God with the intrinsic values inherent in that discovery." "In this specific attempt" we may expect "the life and message of Jesus" to make their contribution as they have in the days of the past." As a sign of the times and as a suggestive symposium this volume is very worthwhile.

W. O. Carver

Teaching Religion Today. By George Herbert Betts. The Abingdon Press, New York. 1934. 268 pages. Price—.

Professor Betts' writings are known and respected throughout the entire world of religious education. His books and his teaching have made a rich contribution to the thinking of all advanced students at work in this field for the past two decades. It is therefore with a feeling of satisfaction that one takes up his latest book, "Teaching Religion To-day".

Professor Betts' book, "How to Teach Religion," came out in 1919. It presented ideas and contained phrases that have become basic in the language of modern religious education. The present book is not a revision of the older discussion, although it follows something of the same line of thought. The author states that the book "is dedicated to the proposition that religion, properly interpreted and effectively presented to the young, has the power thus to energize life and give it new direction and purpose. If this is true, then central in the interpretation and presentation of religion must be the classroom of the church school; and the classroom is primarily in the keeping of the teacher, to whom the book is addressed."

Professor Betts begins with the inquiry as to why we teach religion. He points out man's never-ceasing need for assurance, for consolation, for courage, for ideal values, for enrichment of personality, for control over conduct and character, and beauty, for brotherhood, for an object of supreme devotion, for a revealer of values. Having made the case that man's need for religion to-day is no less real than in any other age, the author undertakes to analyze the situation in which we now work. He draws a fairly accurate picture of the social conditions which we are now confronting, and of the church life of to-day. He then sets forth his ideal of teaching "that takes hold upon life"—not material-centered teaching, but life-centered teaching, in which potential interests are made actual and interest in religion is made continuous. This brings him then to a consideration of the technic of "creative teaching." This principle of simultation to creativeness becomes his criterion for testing the various technics in vogue both old and new. This is perhaps the most valuable chapter of the book.

The author then goes on a search for motives back of conduct and character. He analyzes the complex drives of human nature, and discusses the elements that enter into attitudes, ideals, beliefs, loyalties. Religion, in his viewpoint, emerges as divine power acting upon the drives of conduct. What curriculum then can be devised whereby the fundamental ends of religious education may be achieved? Professor Betts balks at the conception of the curriculum as guided pupil experience alone. He still believes that there should be a body of facts, ideals, principles, racial experience, with which the learner should be thoroughly acquainted. His view of the Bible as curriculum material is thoroughly liberal, to him the Bible being chiefly of value because it is a source of valuable religious experiences and ideals about religion to which the learner may turn for aid in reaching his own conclusions. Professor Betts is always reverent, however, toward the Bible, and profoundly believes in God and in Jesus Christ. His chapters on "God in our Teaching," and "Jesus in our Teaching," are interesting and thought-provoking, though not fully convincing. The dis-

cussion closes with a chapter of practical application on "Shaping the Conditions which Affect Teaching," in which the author pleads for an enlarged and improved program of church school education, and for better text-books, better teachers, and more efficient supervision.

Students capable of critical and discriminating thinking will find this book stimulating and fruitful, although they will scarcely agree with the author in some of his major contentions.

G. S. Dobbins.

Individualism and Socialism. By Kirby Page. Farrar and Rinehart. Price $2.50.

In this "ethical survey of economic and political forces", Mr. Page has used many quotations and witnesses to interpret individualism and socialism. He lets both the individualist and socialist speak, although he does not let either of them speak on to the end. That is to say this is not a comprehensive study of either position. He does however, do what the publishers suggest as his purpose, "help remove the halo from individualism and make possible a dispassionate consideration of various types of collectivism." Four chapters are devoted to a study of Individualism. In the first certain individualists from Adam Smith to Herbert Hoover are allowed to voice the theory. In the second the inconsistencies between theory and practice under individualism are pointed out, in the use, for instance, of subsidies, tariffs, franchises, injunctions, and so forth. The third is a rather damning exposition of the opposition which needed and reasonable social improvements have had to face in America. The last discusses various results of an individualistic economic system.

One chapter is given to the description of "A Socialist Program of Deliverance." This is followed by two chapters setting forth a distinction between Socialism and Communism and Fascism. Another chapter examines some popular objections to Socialism, while a final chapter deals with "Religion and Social-

ism'' Mr. Page makes it evident that socialism is a variable term in its meaning, and also that under our capitalistic economic organization an increasing number of items in his socialistic program have gradually found favor. He further shows that the economic ends of Socialism and Christianity are often the same. One thing is clear that Christianity must remain itself and interpret its own principles; it cannot identify itself with any of the social philosophies discussed, whether individualism, fascism, or socialism. Nor must it condemn a thing because it is found to be a part of the program of socialism, or communism, for it may be also in harmony with Christian principles and aims.

J. B. WEATHERSPOON

Snowden's Sunday School Lessons. 1935. By Dr. James H. Snowden. The Macmillan Co. 1934. 370 pages. Price $1.35.

It would be enough, to those who know, just to announce that the fourteenth annual volume is now available for 1935. The general plan of former years is preserved, both in the size of the book and the mode of treatment; but there is in this, as in every volume, freshness in presentation, discrimination in selections and a wealth of practical, incisive comment.

Dr. Snowden possesses, more than anyone else one studies, the power of stimulating suggestion and deep conviction concerning the great, eternal truths of the Gospel. No topic is neglected, but he never stoops to controversy. One does not have to agree with a comment of his in order to be helped and encouraged. There is always rich poise, sweet reasonableness, pungent insight, broad scholarship, anchored faith and sympathetic charm, on every page.

One feels the ripe experience of a great preacher who knows how to live and teach God's Book. Years of toil, study, sacrifice and experience have adequately equipped Dr. Snowden to produce just such a book—the *best* in its field. One covets for all Sunday-school teachers this superb volume.

F. M. POWELL.

Youth and the Homes of Tomorrow. By Edwin T. Dahlberg. The Judson Press. Price $1.00.

Here is a volume that moves to answer a great need. It is a book for young people on the subjects of love, marriage and family life, written from the Christian point of view. It does not say all that should be said, but it goes far in the right direction, and ought to be of great value to many pastors and other leaders of youth in preparing the way for Christian home life. It discusses such matters as "Marriage and its Meaning," "Falling in Love Intelligently," "Intermarriage of Catholics and Protestants, "The Wage-Earning Bride," "Parenthood—Its Privileges and Responsibilities," and so forth. The treatment is frank and sane, and is the fruit of years of dealing with young people and their questions about marriage and home life. It is not an exposition of scientific or sociological material gathered from books, but makes use of the best authorities as they shed light upon the pastor's problems and that of his young people. Vital questions listed at the end of each chapter make the book of especial value for group study.

J. B. WEATHERSPOON

Creative Teaching. By John Wallace Suter, Jr. The Macmillan Company, New York 1934. 155 pages. Price $1.25.

This book, written by the director of the religious educational work of the Episcopal Church in the United States of America is cast in the form of a series of letters to a church school teacher. It proposes to present the newer conceptions and technics in religious education in purely nontechnical form so that one who has had no previous training in modern pedagogy will find the ideas underlying the so-called "new education" simple and understandable. The author disclaims any intention of producing a textbook, but declares that it is intended to be read by an individual rather than studied in a class.

It is at once apparent that the author has thoroughly mastered the principles of modern education. He enters into no

harsh criticism of the older viewpoints and methods, but shows how improvement may be made in the light of the advances made possible by scientific educational psychology. The book undertakes to take the average Sunday-school teacher where he now is and carry him, step by step, to where he ought to go. Almost nothing is taken for granted, and in minute detail the author seeks to guide the teacher to a better understanding of his job, to a better process of preparation for teaching, to a broader conception of the "lesson," to a deeper understanding of the pupils to be taught, to a more comprehensive conception of the school and the church in which the teacher works, and to a higher ambition for personal development and technical efficiency in this great task of teaching religion.

It would be difficult to find a book of greater value to be placed in the hands of teachers who are struggling with inadequate and outworn methods and conceptions, but who are open-minded to new ways of thinking and teaching, and who are eager for improvement. The author adopts a somewhat liberal though reverent attitude toward the Bible, but is fully committed to the centrality of Christ and his gospel in even the most modern type of religious education. G. S. Dobbins.

The Social Implications of the Oxford Movement. By W. G. Peck. Scribners. 1933. $2.50.

This is a new study of the Oxford Movement of the nineteenth century in the Church of England. The author seeks to show that the social implications of the fundamental principles of the Oxford leaders have not been properly appraised, and that they in reality constitute a basis for social reconstruction in our day. His thesis is that their motive of saving the church, and the principles and methods which they adopted to that end, "implied in the situation of their place and time, a profound reversal of the assumptions upon which the world was then living and has continued to live until it has now become patent that the world itself must abandon them or suffer relapse

into some sub-civilized condition." He characterizes the Movement as "the clearest and fullest re-affirmation of the primacy of the spiritual" although the tractarians did not cast their thought in the mould of social science, but rather in that of theology and ecclesiology, still "their movement not only exhibited the spiritual basis of a great Christian humanism; but its several leaders, each in his own way, propounded some criticism of the existing social conditions, some denunciation of current injustice and oppression, some assertion of a fundamental conflict between the aims of industrial capitalism and the aims of the Christian religion, or some reminder of the church's right and duty to declare her true nature in a passionate concern for human welfare."

Written in a defensive mood the arguments are skillfully made and the implications are not always clear. Here and there one feels that there is only a lack of disharmony, rather than a positive foundation for the social teachings. However, there is a fine understanding of the social background of the Oxford Movement and of our own day; and also, a needed emphasis upon the spiritual basis in social reconstruction. The author's own deep social passion and high conception of the place of the church in the future of society are set forth in a final chapter. One is conscious as he reads this most readable and stimulating book that a writer of deep social passion and of pronounced ecclesiastical loyalty is doing a high service to many who have been unable to see the social message and ministry of the church.

J. B. Weatherspoon.

Applied Eugenics. By Poponoe and Johnson. Macmillan. Price $2.60.

This is a revision of the standard work published in 1918, the purpose being "mainly to bring in the great body of new evidence" that has a bearing upon the eugenic problem. "Opportunity has also been taken to explore more fully certain aspects of eugenics, because of studies and experiences of the

authors in the intervening years." To the average man the word eugenics immediately suggests birth control, but this book shows the full meaning of the new science of eugenics and the relationships between the eugenic program and every phase of our social life. Several chapters are given to the biological foundations dealing with heredity, the modification of genes, selection, etc. The author's face the need for negative eugenics though segration, sterilization and contraception, but the emphasis is upon positive eugenics. There are valuable chapters on "Marriage and Divorce Legislation," "Eugenic Aspects of War," "Eugenics and Religion," "Eugenic Aspects of Race and Nation," and the eugenic significance of certain social and economic measures. The work is widely used as a text-book and is to be recommended as a thorough and dependable treatment of the subject, by men who have in their teaching and practical social service done much for human betterment.

J. B. WEATHERSPOON

II. MISSIONS, HISTORY.

Religious Values in Japanese Culture. T. T. Brumbaugh, S. T. M. Kyo Bun Kwan, (Christian Literature Society of Japan). Tokyo, 1934. 154 pages. Price $1.00.

Dr. Brumbaugh brought to this study a wealth of learning gained through ten years of devoted study in Japan where he has labored in connection with the cause of Christian missions. He has taken the opportunity to enter into the spirit of Japan through wide reading of interpretations and expositions of Japanese genius and history by both Japanese and foreign authors. It does not appear that he has made himself master of original Japanese writings, using rather translations and interpretations by modern Japanese writers in English. His work has been extensive and has been digested with an unusual measure of thoroughness.

The work is of special importance now that we are working our way to a new adjustment of missionary work to the historic and characteristic religious and cultural history of the peoples to whom we are offering the way of the Christ. "There is much of permanent value in the religious culture of Japan, and it is to promote such an appreciation of these eternal 'goods' as will encourage Western peoples in their relations with the Japanese to build upon rather than to destroy these goodly foundations, that the writer has been led to put forth in book form the study herein submitted". It is the conviction of the author that "genuine and permanent values" have emerged in chronological sequence in the long history of the Japanese people". He believes "the sturdy stock" of "spiritual and social development of any people must spring from its own cultural genius and experience"; but that "at favorable times a more advanced religious philosophy and ethic" "may be grafted into such sturdy stock," and that the favorable time for ingrafting from the Christian source is now at hand, and that Christian strategy now consists in "wise assistance and counsel in Japan's present critical yet plastic condition". To such a view this work is a very distinct contribution. It brings together supporting facts and interpretations as they come from, and apply to, the various historic stages of Japan's spiritual history. The full detailed documentation, embracing most of the best works bearing on this, will make this work a fine guide for students of the subject. By some it will surely be accounted a defect that account is taken of only such facts and interpretations of the facts of the history as will support the thesis of the book. The student who desires to make fullest and fairest examination of all that is involved will need, of course, other assistance. Dr. Brumbaugh was frankly "seeking to discover and to set forth . . . elements of genuine value" in the long history. He has intentionally neglected "the valueless, the temporary, the unideal, the vicious elements therein, however obvious they may have seemed."

It will be well understood that one's work will be evaluated ultimately largely by his initial and guiding assumptions. The author of this painstaking and scholarly volume places himself

definitely on the side of those who do not regard Christianity as a truly unique approach of God to men, but as one form of the search for religious satisfaction. "As to the precise form and character that this *Oriented* [Note Capital and Italics] Christianity should take, we as Westerners and as missionaries have only the responsibility to see that the essentials of the Christian faith shall not, with our consent be compromised. . . . If we are to follow Jesus' convictions the vital elements of religion are simple: the Fatherhood of God, and the Brotherhood of Man, and whatever definitely contributes thereto. In both of these respects we have found the older Japanese religions either deficient or passive. This is sufficient to constitute the Christian's Magna Charta, a charter which recognizes all the contributing factors in what we may choose to call, as did Prince Shokotu thirteen centuries ago, the tree of Japanese culture, and which anticipates the finest possible fruitage from such a noble ancestry." As to this fundamental concept of the Fatherhood of God, "was not the mission of Jesus of Nazareth to bring this great faith among men, to build a life upon these assumptions—the most beautiful, the most loving, the most masterful life the world has ever seen—and in this faith to have such communion and fellowship with the Father as men never before knew but since have found available to all through his example and assurances? Need we say more? Only that the Cross put the seal of Jesus' sincerity upon his assertions, and that the example and fellowship which hundreds of millions have found in him and in achieving his 'Way' have put the stamp of Divine Truth upon his revelation".

In the record of Japan's past Dr. Brumbaugh finds, by selection and emphasis, "Japan's Old Testament", and he believes that all this "may eventually be brought to highest fruition in the share which Japan, thus ennobled with the Spirit of Christ, and thus energized with His Power from on High, shall be capable of taking in the New Testament which the world is now writing". That I fundamentally dissent from this position I hardly need say.

Of course there is room for wide difference of judgment about the handling of the religious and cultural history of Japan.

At a number of points I could not agree with the author. Especially do I think he attributes quite too much to Chinese Taoism, and his handling of Buddhism is too much influenced by his purpose and his prejudgments. It would be possible, I think, to show that not infrequently he attributes to Japanese thought of a given time ideas and connotations which he derives not from the Japanese words but from Christian terminology. This is one of the chief dangers in all comparative studies; and one which Dr. Brumbaugh seems not to have escaped.

What philosophy of religion and of religious history this work supports and what interpretation of Jesus Christ it proposes to use in missionary work will be evident from what is said above. I hope also that the high value of the work to all students of religion and of the future of Christian missions will be evident.

W. O. Carver.

The Southern Baptist Convention. A study in the development of Ecclesiology. By W. W. Barnes, Seminary Hill, Texas. 1934. 80 pages. Pamphlet form. Price 75 cents. Order from the author.

This is an engaging study from the facile pen of the brilliant professor of Church History in the Southwestern Theological Seminary. Dr. Barnes brings his best historical perspective into a study, near at hand, that affords free range for his use of general Church History to illustrate, illumine and warn ecclesiology in a more "local" situation.

There is fine poise throughout the discussion and fresh presentation, even where general information is given. A new presentation of the Southern Baptist Convention is given, along with interesting and pungent bits of history of the church as a whole. Dr. Barnes is a great teacher, preacher and writer, and in the remarkable little study the best elements of this many-sided scholar and Christian gentleman are manifest. Certainly, every student of Baptist History will secure this book. Its length is such that one can do as one wishes to do, once started—read it entirely at a single sitting.

F. M. Powell.

Orientals in American Life. By Albert W. Palmer, Author of "The Human Side of Hawaii," "The New Christian Epic," etc. Friendship Press, New York. 1934. 212 pages. Price $1.00.

With wide and influential experience in inter-national and inter-racial affairs, the brilliant president of the Chicago Theological Seminary has produced an able and unusually valuable little monograph for individual and class study. Reared in California, minister in California and Honolulu, Y. M. C. A. Army worker in Siberia with the A. E. F., traveler in the Orient and in Europe, pastor and now president and professor in Chicago, Dr. Palmer has been a life-long student of races and their relations. He has given us reliable and comprehensive facts and statesman-like discussion, all leading up to the final discussion of "How the Church can Help." W. O. Carver.

Christian Mass Movements In India. A study with recommendations. J. Waskom Pickett, Director Mass Movement Study, National Christian Council of India, Burma and Ceylon. Foreword by John R. Mott, Chairman International Missionary Council. New York, Cincinnati, Chicago. 1933. The Abingdon Press. 382 pages. Price $2.00.

Such a volume is a most welcome addition to the literature of Missionary Science. I have not had time to study it in detail. Its plan and range are what one would wish. E. Stanley Jones says:

"This book on the Mass Movements of India is one of the greatest importance at this time when Missions are being reconstructed. It is a thorough, able and judicious weighing of the assets and liabilities of these great movements. It should be widely read."

Dr. Mott commends it highly to four groups: Indian and Missionary leaders of the mass movements themselves; Administrators of Mission Boards; donors whose gifts, large and small have helped to make possible this Christ-like ministry; Editors, writers, professors and pastors who are to interpret this wonderful movement to the churches. The publishers description well says:

"After centuries of religious, social and economic oppression under Hinduism, the Outcaste, in groups and communities, is finding himself through the Christian Church. This phenomenon of Mass Movements into Christianity has impressed the Christian West as well as the Hindu East. It has aroused Mahatma Gandhi to denounce Hinduism's treatment of the Outcaste. All the questions of East and West regarding the Christian Mass Movements in India are here answered with scholarly care and understanding by a missionary of twenty-three years' experience in India.

Dr. Jarrell Waskom Pickett, * * was invited by the National Christian Council of India to make this study. Doctor Pickett's wide experience as pastor, administrator and editor in India is based on a broad understanding of church and mission problems. He has been a leader of the Church Union Movement in India and heads the Commission on Church Union of the Methodist Episcopal Church in Southern Asia."

W. O. Carver.

The Romance of Labrador. By Sir Wilfred Grenfell, K.C.M.G., M.D., F.R.G.S., etc. Illustrated. New York. The Macmillan Co. 1934. 329 pages. $4.00.

It is characteristic of Sir Wilfred that he should choose this title for a comprehensive survey of Labrador. He is a romantic soul fed and expanded by that most romantic of all springs, a sacrificial devotion to the highest ideals and service. He leads us to see the romance of the rocks with their geologic history, romance of the mountains and the fjords, romance of the Indians and of the Eskimos, romance of the traders and romance of British control and development, romance of the gospel among a backward and neglected people. Here one learns Labrador. It is presented to us in a series of fourteen "pageants" in which there pass before us the rocks, the soil, the wonders of the waters, the animals of the snows, the things that fly in the air, the races, the explorers, the rulers, the missionaries. Last of all "The Pageant of the Forty Years and

After'', which is a summary of Dr. Grenfell's own missionary career.

The illustrations, from photographs of the finest procured by costly modern methods, are a great addition. The volume is a publisher's achievement. W. O. Carver.

The American Indian and Christian Missions. By George Warren Hinman, D.D., of the American Missionary Association. Introduction by Samuel A. Eliot, D.D., LL.D., Chairman, United States Board of Indian Commissions. New York. 1933. Fleming H. Revell Company. 176 pages. $1.50.

I am not expert in the missionary history of our American Indians. It is not an easy subject. Most books are fragmentary, or sectional. The present work is rather comprehensive and has very manifestly been prepared with much research, covering wide reading and investigation of records of missionary boards. It is documented throughout and carries extensive quotation. One has a feeling that something was lacking of discriminating appraisal of authorities. It would be a distinct help if the numerous sources and authorities could be listed in a bibliography instead of being left distributed through all the pages wherever use is made of them.

The story is told with a good degree of perspective and proportion. The style is that of clear, objective narrative, which might well have been somewhat enlivened by realizing imagination and corresponding literary effects.

The history of Christian work among the Indians is not one in which the churches can take pride or, as a whole, find joy. Dr. Hinman has not embellished it, nor spared our feelings; nor has he wasted space in invective or lament. Here he appears to be a faithful recorder.

The author appears to have no pet theories and no special ideas to advance. The one point which he urges is the need for spiritual and financial independence in Indian churches. This has been too largely, very largely lacking. There is no ground for large hope of strong Indian churches without this.

Dr. Hinman is quite of the opinion that the Indian has in him the capacity for virile, independent, progressive Christian life and organization.

Within the limits of my knowledge this is a fine book for any serious and plodding student. Within its limits I know of nothing equal to it for getting a comprehensive general view of the subject, supported and enlivened with many details.

W. O. Carver.

Early Days Among the Cheyenne and Arapahoe Indians. By John H. Seger. Edited by Stanley Vestal. Norman, University of Oklahoma Press. 1934. 155 pages. $2.00.

"John Homer Seger, was the founder of the town of Colony, Oklahoma, and of the once widely known Model Indian Industrial School . . . . Mr. Seger presented these memoirs to the University and they were published in 1932, under the editorship of Walter S. Campbell (Stanley Vestal.) They are here republished without change, with the addition of an article by Mr. Seger originally printed in The Arapahoe Bee. . . . . Mr. Vestal is an associate professor of English in the University of Oklahoma and is a former Rhodes Scholar."

The stories are well told without literary adornment. The Editor claims to have done very little retouching. He preferred to have the material appear, "just as it was written by Mr. Seger." He seems occasionally to have overlooked a misspelling or a grammatical infelicity which would better have been corrected.

The ten stories are independent but with a thread of connexion. The editor says that the arrangement is "in the main" chronological. All the stories are graphic and revealing of conditions in the Indian Territory from about 1870. Some of them are of no great historical value but are revealing of life among the Indians in frontier days. Seger was clearly a man of native ability and courage and much common sense, all of which had thrilling tests in his experiences. W. O. Carver.

World Tides in the Far East. By Basil Mathews, author of "The Clash of World Forces," "John R. Mott, World Citizen," etc. Friendship Press, New York. 1934. 184 pages. Price $1.00.

The title challenges every man and woman who is alive to the tides of history making currents to-day. Basil Mathews' name is sufficient assurance of profound interest, stimulating and challenging assembling and arranging of facts, and deep moral earnestness in bringing his readers to Jesus Christ as the hope and the pledge of deliverance and progress. It needs only to add that this volume was prepared for missionary study at the request and under the auspices of the Missionary Education Movement and the United Council for Missionary Education, and published in both New York and London.

Communism, nationalism, mechanism are all described and analyzed among the major forces working for the change of the old order and Christianity as the hope of the new order. This is a book for these stirring times of world-wide social revolution.

W. O. Carver.

Eastern Women Today and Tomorrow. By Ruth Frances Woodsmall. 1933. Central Committee of the United Study of Foreign Missions, Boston. 221 pages. 75 cents and 50 cents.

Thorough and comprehensive knowledge and deep insight have combined with profound interest in greater degree in no study book ever issued by this Committee which is careful to provide the best. Besides her years of study in the Orient in connection with the Y. W. C. A., the author served on both the "Fact-Finders" and the "Commission" of the Laymen's Missionary Appraisal.

Her work is divided into two Parts. The first deals with "The Present Position of Eastern Women" in eight chapters crowded with condensed information, illustration, interpretation and suggestion. Four chapters follow to discuss in Part II, "The Relationship of Christian Missions to the Development of Women in the New Day."

With the general principles outlined and urged there can be only agreement. Their application must be intelligently made in methods according to special situations. There is room for question whether Miss Woodsmall, like many other theorists as well as practical missionaries, does not put undue emphasis on the importance of a few "leaders"; and more especially whether she discriminates sufficiently between more intelligentsia and consecrated leaders of the movement into a new era of the world's life in all lands.

Here is a book which will be neglected by no missionary or responsible missionary leader without liability to the charge of sinful neglect. W. O. CARVER.

The New Why and How of Woman's Missionary Union. By Wilma Geneva Bucy. 1934. Nashville. Sunday School Board. 118 pages.

After six years use this standard manual has been carefully revised, in part rewritten and expanded by the addition of a chapter on "Young People's Work." Thus it has gone forth on a new career of usefulness in a sphere of primary importance.

There is included, at the beginning, an outline of a most suggestive and valuable chapter on "Jesus Christ's Ministry to Womanhood." It is a Bible study with citation of one or more scriptures for each of twenty-seven items embraced under the five main headings.

The W. M. U. and Miss Bucy are to be congratulated.

W. O. CARVER.

The Eclipse of Christianity in Asia. From the time of Muhammad till the fourteenth century. By L. E. Browne. Cambridge University Press. 1933. 198 pages.

The twelve chapters which constitute this remarkable volume, begin with "Christianity in the days of Mohammed" and close with the "Empty Triumph of Islam." One knows of no

other volume which covers the ground in so fair and detailed manner. The Western background of the author and his long residence in the East, together with his first-hand knowledge and sympathetic breadth, peculiarly fit him for the arduous task which he has done so admirably.

Not alone to the student of Eastern Christianity will this book appeal. The student of history, theology and religions will find a thesaurus of source materials for his task. Islamic populations are rarely uniform, and the study of the crusades from the standpoint of *Asia* fits well into the excellent work done by Dr. Adeney along the same line. The Bibliography is a treasure house to the student. The mechanics of the volume are excellent. One considers this volume the classic in its field.

F. M. Powell

With Christ in Soviet Russia. By V. Ph. Martzinkovski. Rearranged, abridged and translated from Russian by the Rev. Hoyt E. Porter, Hazard, Ky., U. S. A. Edited and published by the Author, Mount Carmel, Haifa, Palestine. To be had also from Vaclav Kincl, Prague, and English Book Shop, 105 Jaffa Road, Jerusalem. 364 pages.

This is a rather discursive but highly interesting story of "A Russian Christian's personal experiences of the power of the Gospel in freedom and in prison in connection with the religious movements in U. S. S. R." It begins with the author's conversion in 1904. It is mainly concerned with experiences from the war period on. The narrative is brought down to 1933.

There is some philosophising, and interpretative remarks on religion and life come out in asides all the way through the story.

Mr. Porter, who translates the volume, was in Russia representing Southern Baptists in post-war relief work, in the hope of giving his life to service in Russia. The Communists made this impossible except by martyrdom. His heart is still in Russia as is manifest in this rather strenuous labor of love.

W. O. Carver

A Watch in the Night. By Helen C. White. The Macmillan Company, New York. 445 pages. Price $2.00.

Miss Helen C. White, an assistant professor of English at the University of Wisconsin, chooses the life of Jacopone da Todi, a Franciscan poet of the Middle Ages, as the central theme of this novel. The book gives a vivid account of the Middle Ages, particularly the Spiritual life of the period. It is a beautiful story of a triumphant life and is told in faultless manner.

J. McKee Adams.

III. BIBLICAL AND HOMILETICAL.

Sermons For Everybody Living. By Albert W. Beaven.
Left-Handed Folks. By William S. Abernathy.
For Times Out of Joint. By Charles Lyon Seasholes.
Reality in Religion. By John MacNeill.
Published by the Judson Press. Price $1.00.

There is always room for books of sermons such as these which the Judson Press is offering to the public. The authors are outstanding Baptists. Three of them, Drs. MacNeill, Abernathy, and Beaven, are well-known for their services in high official positions in the denomination, while the other, Dr. Seasholes, is one of the leading pastors of the Northern Baptist Convention.

Dr. Beaven writes in his usual practical manner and happy mood concerning religion as life. The conviction running through the entire volume is expressed by him in the preface. "It is my conviction that in following Jesus Christ we not only find salvation in the sense of being saved *from* something, but that we are saved *to* an abundant life. . . . . Christ was the world's greatest artist in living; as such he can teach his disciples the secret of that art."

Dr. Abernathy has written a series of twenty-two brief sermon-essays, "ten minute messages intended for busy people who

might not have the time or the inclination to labor through sermons of regulation length.'' In them one finds entertainment and inspiration. The preacher will find much illustrative material as truth about our spiritual and moral problems is brought through the language and experiences of the common day.

Dr. Seasholes has written seriously and most interestingly and helpfully about our times. A young man, he senses the problems and temptations of youth, although he has not written particularly for young people. He deals with subjects which press upon the average life as for example, ''Do Things Always Turn Out for the Best?'' ''The Problem of Good,'' ''America First,'' ''Turning Necessity into Privilege,'' ''The Triumph of Good.'' He shows a fine acqaintance with modern literature and life and makes helpful use of it in his exposition of biblical truth.

In Dr. John MacNeill's volume we have some of his greatest sermons. And the word great is not exaggeration. One cannot easily forget such sermons as Christ Pre-eminent,'' ''The Religion of the Cross,'' ''O Taste and See,'' and ''Life's Moral Reserves.'' In the themes he has chosen, the high spiritual and moral idealism, which he voices, the faith and optimism which he breathes, and the style in which he writes so elegantly and forcefully. Dr. MacNeill has given us a delightful volume.

J. B. Weatherspoon.

Why God Became Man. By P. B. Fitzwater, D.D., Bible Teacher in The Moody Bible Institute. The Bible Institute Colportage Ass'n., Chicago. 1934. 79 pages. Price 60 cents.

Here is a brief study in the incarnation of God in Christ set for in simple language and presenting only elementary considerations. It will prove useful to Sunday-school teachers, colporters, and all others who are engaged in the glorious work of personal evangelism, and who require a brief and simple statement of the teachings of Scripture concerning Christ.

H. W. Tribble.

Biblical Backgrounds. By J. McKee Adams. The Broadman Press, Nashville, Tenn. 482 pages. Price $3.75.

In "Biblical Backgrounds" Professor Adams has produced a work worthy of his department of Biblical Introduction and of the Seminary. From beginning to end it reveals the fact of careful and thorough research. It is not a revision of any previous work, but follows a plan of its own and proceeds upon the basis of personal investigation. It is the fruit of interest and understanding on the author's part, and so creates an interest in the reader from the very beginning. One is impressed with the fact that the author's interest is not merely geographical, but biblical and religious. Speaking of the bearing of the geography upon the Scriptures he says, "These narratives cannot be removed from their original conditions and be fully understood. An Egyptian obelisk looks beautiful in New York, in Rome, In Istanbul, but it looks *natural* only in Egypt. The obvious inappropriateness of an Egyptian monument in a foreign setting, however is no more pointed than the futile effort to understand the Bible in an environment to which it is alien, though its spiritual treasures are applicable to all ages and may be at home anywhere. It is clear that understanding must precede both interpretation and application." The purpose of Dr. Adams, accordingly, is to shed light upon the history and life of the Bible by getting them down on their native ground. And this he does in an unusual and attractive way.

First there is a general survey of the biblical world, which is followed by fourteen chapters setting forth "the larger aspects of the geographical environment, the principal countries whose horizons successively marked the progress of the redemptive movement." Although the historical narrative and chronology are secondary to the purpose of the book the geography is so approached as to clarify and vivify the historical perspective. The first chapter is a description of "Mesopotamia, the River Country" with a brief account of its history and peoples up to the time of the migration of Abraham. Then follow chapters on Aram, Canaan, Egypt, the Wilderness, then six other chap-

ters on the Canaan of Israelitish history, from the occupation under Joshua's leadership to the days of Herod, reaching a climax in a great chapter on the city of Jerusalem. The last two chapters deal with "Asia Minor, the Bridge to Europe" and "Graceo-Roman Centers." The twenty-five maps are an invaluable part of the book, each one of them making its own purposed contribution to historical and geographical interest. For instance the two maps describing the foreign invasions and the movements of the period of the Exile present the facts in a most vivid manner. Hardly less valuable and adding much to the attractiveness of the book are the one hundred illustrations, reproductions of photographs taken by Dr. Adams during his travels in Bible lands.

"Biblical Backgrounds" will of course become a text-book for theological students. It will also find its place as a standard work in many libraries, and among pastors and other Bible students. Dr. Adams and the Broadman Press are to be congratulated upon its publication.

J. B. WEATHERSPOON.

Christ Our Life. By the Rev. R. B. Jones, Principal of the South Wales Bible Training Institute. London and Edinburgh, Marshall, Morgan and Scott. 119 pages. Price 2|6.

These eight sermons, planned by the author to be published because they "best expressed what lay nearest his heart and uppermost in his mind," were left to be edited by another. They are vigorous, clear-cut, vital in their definition, interpretation and testimony to "the Life that is life indeed."

In their framework and much of their statement they follow a definite theological scheme; yet they throb with life and glow with living, joyous experience. They are very simple in language and make much use of Scripture. The interpretations and applications of individual scriptures cannot always be accepted as true to the original interest, but the positions are interpretative of the tenor and purpose of the Scriptures.

The essential aspects of the life in God through Christ by the Holy Spirit are here in orderly form, if somewhat narrowly conceived. The work deals with the Life in individual experience and only quite incidentally in Social Expression.

W. O. Carver.

God's Term. By Henry Sloane Coffin.
Like A Trumpet. By Charles E. Jefferson.
We See Jesus. By William Pierson Mevill.
Published by Harper and Brothers. Price $1.00.

In these three volumes Harper's Monthly Pulpit is enriched by these outstanding New York preachers. Dr. Coffin's sermons are timely, challenging and inspiring. He reminds the world that man has tried his unaided and self-confident hand at the world's life—and failed. "It is God's turn now. Most of our recent idealisms appear considerably damaged. That is no reason for abandoning ideals which have gripped us as from God. This is no time for cynicism and pessimism. These belong to pagans not to believers in God revealed in Christ. But we must recognize that we had assigned ourselves too lofty and too independent a role. . . The New Testament does not speak of men as co-creators with God of His Kingdom, although we are fellow-workers with Him in it. . Men can plant and cultivate, men can bring leaven into the mass of dough; but God giveth seed and leaven, and their increase." We must return to God and recognize his place in his world. He has this to say, also, concerning the place of Christ: "To-day when we face Jesus of Nazareth—His life, His death, His continuing power, when we recall what He has meant century after century, when we remember what He has been to ourselves, is there any place in our regard too exalted for Him, any word in our vocabulary too high for Him? However lofty our conception of God is He better than Jesus? Are we not constrained to offer Him our utmost reverence and fealty so that we have naught more to offer God? We are either idolaters, man-worshipers, or Jesus belongs with

God; and to be completely religious is to share this historic Christian faith in one God and one Lord."

As Dr. Coffin calls us back to faith and dependence upon God as he is revealed in Jesus Christ, so also Dr. Jefferson in sermon after sermon proclaims the fruitfulness of that faith as it expresses itself in the midst of life's problems. "Like a Trumpet" calls for a courageous proclamation of faith. "We Christians are under bond to use our voice, not only for purpose of defense, but for purposes of attack. It is our business to oppose evil." And as an illustration of what is meant the evils of gambling, obsenity and racialism are discussed from the Christian standpoint. The last of Dr. Jefferson's sermons is as challenging as the first. Its text is "Stand upon thy feet."

After the clear and unhesitating faith and challenge of these two one turns to Dr. Merrill's sermons, "We See Jesus" and "The Religion needed to-day. They, too, put Jesus in the center and urge with deep spiritual earnestness an acceptance of his way and obedience to his commands. These are not however, clear theological affirmations, but rather an avoidance of such, not to say minimization at points. The preacher insists, however, that his emphasis upon a practical religion is "no disparagement of belief." "It is only putting things in that order of relative importance which the Master himself assigned to them. If we speak of 'fundamentals,' can we forget that he, our Lord, said that the *foundation* was "hearing his words and doing them?" One cannot refrain from expressing the opinion that preaching Christian ethics is not weakened, but rather strengthened, by preaching also Christian theology.

J. B. Weatherspoon.

IV. THEOLOGY AND PHILOSOPHY.

The Re-discovery of The Spirit. By William Owen Carver, M.A., Th.D., D.D., LL.D., Professor of Comparative Religion and Missions in The Southern Baptist Theological Seminary, Louisville, Ky. The Fleming H. Revell Co., New York. 144 pages. Price $1.50.

All who heard Dr. Carver give the Norton Lectures in March of this year will welcome the announcement that they are now available in book form. At the time that they were delivered there was a general demand that they be published, for all felt that they contained more than could be digested in one hearing. The author added the charm of his personality when he read the lectures to the large audiences that gathered to hear him, intriguing the mind of every listener with interpretative emphasis and accent as he employed his characteristic discrimination in the choice of words. The reader will be delighted to find that the charm of the author's personality lingers with the book in many ways. The lectures have been published in practically the same form in which they were delivered.

The general subject is timely, as is the treatment throughout the four lectures. Dr. Carver sounds an optimistic note that will encourage all who are interested in the progress of spiritual religion. Nor is his a blind optimism that whistles in the dark to keep up courage; it is the clear thinking of a scholar who knows the difference between dawn and dusk, who is familiar with the light and shadow of his day, who pursues his problems with scientific accuracy and unwavering pertinacity until he comes to the true solution. He therefore has sound convictions.

Dr. Carver is a philosopher He shows familiarity with the principles and history of philosophy, as well as with current thought, and carves his way through a tangled field, leaving a straight path that others may follow. He is not afraid of names—being quite as willing to criticise Dewey as to commend Van Duesen—but seeks always the basal principles upon which

views or opinions are established. His lectures are thoroughly documented, and yet his documentation is not an encumbrance to make the reading difficult.

The first lecture traces the beginning of the decline of humanism and points to the returning emphasis upon the spirit. In recent years and months there has been an increasing tide of dissatisfaction with the jazzy skepticism of Mencken, the jaunty behaviourism of Watson, and even the experimental pragmatism of Dewey; and a mounting interest in the spiritual values that a short time ago were termed old-fashioned. Dr. Carver interprets these trends of thought with a philosopher's insight and a true teacher's art of simplifying.

The second lecture deals with *Finding The Self In A Scientific World.* It is the best of these scintillating discourses. With clear and straight thinking and with sympathetic frankness the author lays bare some of the fundamental weaknesses of certain psychological views that have been popular in recent years, and leads forward to a position that is thoroughly scientific and at the same time conducive to a wholesome balance of physical and spiritual factors. He begins with the self, with his self, not as an isolated unit to be studied objectively, but as an initiating, integral and integrating, creating, person. He points out that he is beginning on the plane of the suer-natural when he thus studies his self as the proper medium of linking the apparent with the ultimate.

From the study of the self the author leads on, in the third lecture, to the problem of *Gaining Truth and Reality.* Very clearly he analyzes the significance and value of certain a priori principles, and the problem of authority in knowledge. He discusses pedagogical, sociological, and ontological authority, positively affirming that the only true authority is ontological—the authority of reality. In the course of the discussion he gives a clear-cut statement concerning intuition and reason in the acquisition of knowledge. Throughout the discussion he keeps the problem related to the self, thus making his treatment personal and practical—a characteristic that is not always found in philosophical treatises.

The thought is brought definitely and convincingly to a climax in the last lecture, which deals with the problem of *Finding God*. The author points to the fatal weakness in many philosophical quests for ultimate truth in the 'centre' that is assumed, and sets forth to rectify that error with a philosophical analysis that leads him on into a theological statement that deals justly with natural and supernatural data, that is, with science and philosophy on one hand, and revelation and religion on the other.

All who have read Dr. Carver's other works will rejoice over the evidence in this book that the greatness of his mind increases with the passing of the years. He has thought and written well before, but never better than in this volume.

H. W. Tribble.

The Chances of Surviving Death. By Wm. Pepperell Montague, Professor of Philosophy in Barnard College, Columbia University. Harvard University Press. 1934. 98 pages. Price $1.00.

This is the Ingersoll Lecture for 1932. I have been reading these Lectures for many years. This one is unique and none has been more satisfying, as such a Lecture. Its approach is consistently that suggested by the title, and it deals entirely in probabilities. That is not the only approach or the only method, and for most people not the best approach or the satisfactory method. For some, and just now for many, it is a desirable beginning. I may indicate the course of the Lecture by summarizing its outline. It begins with a consideration of "The significance of immortality and the hollowness of its substitutes". "The Point at Issue" is strikingly stated: "Is the self an adjective of the body or is it substantive in its own right?" With this issue made clear, the case is stated for each side of the dilemma; after which we find a "comparative evaluation of each of the two hypotheses." But now what about the soul? First we have a discussion of the hypothesis of a physical soul. Next we are introduced explicitly to "four grades of field" with their "successive emergence", which, let me suggest, may be an un-

warranted assumption for one may not even yet take as final any theory of evolution. The probability of survival of the life quality in each of these fields is considered. At length we come to a very brief, clear and rather compelling statement of "Three Prospects for Eternity". We may think merely of "continuance in existence of the memory-system". Life may continue "with that power of ever further growth that seems all but definitive of life's essence".

"The third and highest prospect for eternity is that personal life, at least, not only goes on growing but wins to some strange mystic union with that greater Life in which it has its little being. Precious and indispensable for value as personality appears, there is about it something tragically wanting; and as in every finite thing, but more acutely, a sort of wound that cries for healing. If that vaguely longed-for supplement to our being could come and come without the annihilation of such being as we already have, then would eternity hold out to us the prospect of something unimaginably more than mere survival."

W. O. Carver.

Personality and Religion. By Edgar Sheffield Brightman, Professor of Philosophy, Boston University. The Abingdon Press, New York and Chicago. 160 pages. Price $1.50. 1934.

Here are the five Lowell Institute Lectures that Dr. Brightman delivered in Boston during April, 1934. In the Preface the author says that the aim is twofold: "First, to present compactly, for the average educated man, the fundamentals of a personalistic philosophy of religion, including a restatement of the ideas of a finite God; and, secondly, to offer some suggestions for a social philosophy."

In some of his earlier books, particularly in The Problem of God and The Finding of God, he has set forth his conception of God as in some respects finite and in others infinite, and as working out in the cosmic order the projected problem that inheres in His very nature. Later in a short book, Is God A Person? he makes it clear that he believes in the personality of God.

In that short volume of lectures he brought himself to the use of simple language and more pointed statements that make it easier for the reader to grasp his meaning than is true in the case of the more extended discussion in the volumes mentioned above. That is also true in this new volume of lectures. The language is simple, the statements are to the point and not too philosophically involved, and as a result the line of thought is more easily followed.

Dr. Brightman gives a large place in these lectures to personal religious experience, philosophically interpreted. He strikes many telling blows at anti-Christian and anti-religious theories by employing the experiences that are the common property of devout Christians. But he brings us to the crux of the matter, the chief difficulty in his view, in insisting upon a finite-infinite God. In goodness of character he says that God is infinite, but in power and the capacity to control he says God is finite. He seems to have fallen a victim to the old dilemma of evil: if God is great enough to overcome evil He must not be good enough, and if He is good enough He must not be great enough, for we do have evil. If his view upsets us Dr. Brightman suggests by way of compensation that it increases our faith in the goodness of God, even though it may weaken our faith in the power of God. He has overlooked, or discounted, the fact of creation of free moral beings with the self-limitation on the part of God that was inevitable. Dr. Brightman would seem to say to us that if God is infinite both in character and power He should destroy all evil as by a flash of lightning. But do we know that that would be in keeping with infinite wisdom and goodness? It is thoroughly possible and quite in keeping with the central implications of Scripture, that God is infinite both in goodness and in power and that He is guiding the universe toward the culmination of a wise and beneficent purpose.

Dr. Brightman also argues the finiteness of God from the standpoint of personality, insisting that if God is a person—and he affirms that positively—He must have limitations. At this point he has overlooked the implication that he put into a

statement in his book of two years ago (Is God A Person?), that personality is a category that inheres in God, and therefore should be applied to man with caution. Here he implies that personality is a human category and if it is applied to God it carries over its human limitations.

But much can be said in praise of this book. It is stimulating to the thoughtful reader beyond anything that this review can suggest. It is clear in thought and language. Read from the standpoint of philosophy it is a strong defense of personal religion. H. W. TRIBBLE.

How Can I Find God? By Leslie D. Weatherhead, M.A., New York and Edinburgh. 1934. Fleming H. Revell Company. 156 pages. Price $1.50.

For some years I have been rather tangentially touching the author of this little book, in the *British Weekly*, in book notices, etc. I had not read any of his half dozen or so books. This one especially attracted my attention. I decided to get acquainted with him. It's first Prologue, raises the question: "Do We Really Want to Find God?" That is a fine beginning, and the searching of that question runs right on through the book, not unsympathetically, but with arresting penetration. Part One, with seven chapters keeps probing the soul with the question: "Are We Hiding from Him?" Part Two assumes that now we have come to seek God truly and offers guidance on "How May We Find Him?" A final chapter constitutes Part Three, discussing: 'How Shall I Know I Have Found Him?"

A brief (7 pages) *Epilogue* presses the quest with personal immediacy. The emphasis is made individual: "How can *I* find God?" The whole is followed by a Questionnaire for each chapter.

One starts off with a sort of disappointment but soon recovers with the realization that here is a genuine cure of souls, a guide to honest seekers and an inspirer of honest seeking after God. The readers in mind are youth. It is wholesome for all who are in moral perplexity and helpful to all who would help the perplexed. W. O. CARVER.

A Christian Manifesto. By Edwin Lewis, Professor of Systematic Theology and Philosophy of Religion in Drew Theological Seminary Drew University. New York. 1934. Abingdon Press. 245 pages. Price $2.00.

This book is creating something of a sensation. This fact is a symptom of our Era. The book is a vigorous, able, and in parts of it, a passionate plea for the historic Christian faith in its central, characteristic teachings. The contrast between this faith and "modernism" is emphasized throughout. That this should be done by a professor in a seminary in the midst of the scholarly, progressive and modern academic region of America seems to the author himself and to his critics something to gape and stare about. In the present case it is the more sensational that Professor Lewis has been something of a modern himself—he confesses it—confesses is the right word—repents of it, and now bears his earnest convinced and apostolic witness to the supernatural character of the Gospel and of its essential, vital and historically victorious facts.

It is clear-cut, strongly and clearly written, easily read and gives its message in terms that no reader can fail to understand. Epigrams enliven many a page, sparkling rhetoric oft bespeaks the Methodist evangelist, but in this case preaching the Pauline gospel with Petrine passion. He has been accused, he tells us, of having "gone Barthian"; but he lacks a good deal of reaching Barth's extremes. When he ventures into metaphysics his logic is halting. God is too definitely and concretely placed in the limits of time. Recognizing that Christianity is essentially super-natural in origin and in its working, Dr. Lewis permits himself in the depth of his repentance for rationalism and the ardor of his testimony to his new experience and conviction, to seem to encourage placing Christianity in opposition to reason. Reason's function everywhere is to rationalize intuition, experience and observed facts (one form of experience.) Christian experience moves in the supernatural realm. Its facts and foundations are on a plane other than that of the physical and the merely human; but reason has essentially the same function on both (on all) planes. The error of Modernism is not in the use

of reason but in limiting the sphere of its use and the materials and methods of its operation. Nothing can long be gained by putting reason and experience in antagonism, or even in separating contrast. Every supernatural feature of Christianity is reasonable, once the reason finds its right major premises and constructs its minor premises of actual facts truly interpreted. Professor Lewis would agree to this, but his discussions do not at all points reflect such an understanding.

All the book is strong; the final chapter, "The (note the article—not *an* but *the*) Affirmative Faith," is a powerful plea to ministers, throbbing with intense earnestness. I shall use the book with classes and I commend it to all my readers.

W. O. Carver.

Conversion: The Old and the New in Religion from Alexander the Great to Augustine of Hippo. By A. D. Nock, London, New York, Toronto. 1933. Oxford University Press. XII +- 309 pages. Price $5.00.

This work is to be set down at once as of first rank in interest and value in the understanding of Religion and especially of the way in which the Christian Religion won its way in the early centuries.

There has been much superficial handling of the conversion experience as if it were essentially the same in all religions and in the passing of men from any one religion to any other. Dr. Nock thinks clearly and appraises judicially; and finds "in these rivals of Judaism and Christianity no possibility of anything which can be called conversion" in the same, proper, sense of the term.

"We cannot understand the success of Christianity outside Judea without making an effort to determine the elements in the mind of the time to which it appealed." Accordingly nine of the fourteen chapters are "devoted to a survey of the forms of worship to which men turned although they had not been reared in them and to an inquiry of the ways in which these spread, the psychological factors making them attractive, and the measure of success which they obtained."

More general features of the subject occupy the remaining chapters. It is the work of a calm, competent scholar and constitutes a definite contribution to the understanding of Religion. W. O. Carver.

Facing A New Day. By Theron C. McGee, Ph.D., Th.D., author of "Religious Education in Evangelical Colleges." Co-author of "Introduction to Religious Education." Limestone Press, Gaffney, S. C., 1934. 184 pages. $1.50. Paper $1.00.

In this book the author undertakes "the task of appealing to the Christian Church" to adjust its teachings to a new day so as to prevent these tragical shipwrecks" "of youth, and in more recent years, mature men and women", whose faith fails under the pressure of "the new day" upon the old views and ways of teaching the Bible and religion. Dr. McGee takes his task most seriously. He is even nervous and impatient about it. He seems to lay the blame for the shipwrecking almost wholly on the undefined Church.

In the main his general positions are in the right direction, although his suggestions are by no means always sufficiently specific and definite for proper appraisal. In all the first chapters, where the "church" is bitterly arraigned there seems to be a nervousness that leads to rather reckless statements. For the most part an uninformed reader would think that there was a general agreement among the preachers and teachers of the "church" 'to keep a large group of humanity to-day in ignorance' (See p.37). "Ignorant preachers" are said to be "pronouncing a curse" upon the young people who begin to think under the lead of the schools; and he seems to be bothered with those who "are not bold enough to attempt to reason", to whom he appeals that at least they will "refrain from cursing". He seems to have met quite a lot of cursing on the part of obscurantists. The term occurs many times. Yet we are told that the theory of the Bible which he advocates" is being taught in practically all our conservative colleges and theological semi-

naries''; and that ''progressive revelation'', for which he contends, is so universally believed that ''there is scarcely any one who thinks at all who has not already adopted'' it. In that case might he not take courage? To the reviewer it seems that the Professor has so overstated his case against the ''church'' as to do more harm than good.

In the more constructive two-thirds of the book, apart from the indefiniteness referred to above, the main positions and tendencies are along proper lines. One is bound to add, that there is lack of thoroughness and of unifying adjustment of ideas which have come to the author from different approaches, as also there is lack of thinking through certain problems and propositions. His very brief plea for ''remodeling Christian Theology'' amounts, so far as it goes, to a plea for the abandonment of Theology.

We have here to deal with a very earnest Christian, who feels that his traditional religion is seriously defective and inadequate, and that it is most seriously if not utterly failing the oncoming generation. In his eagerness to save this situation he has attacked his task without sufficient thought and preparation. It is a pity his work was published until his ideas and plans could be further matured There is danger that he may have prejudiced his case and hindered his effectiveness as a leader in bringing about the needed adjustments. Maturer thought would enable him to give more convincing guidance, as also to correct rhetorical, grammatical and verbal faults.

W. O. Carver.

V. MISCELLANEOUS.

Talks to Young People. By George A. Crapullo, B.D., Minister of Irving Square Presbyterian Church, Brooklyn, N. Y. Fleming H. Revell Company, New York. 1934. 117 pages. Price $1.25.

This book contains a collection of brief, bright, suggestive talks "which have, as their basic theme, some of the every day experiences and recreational activities of the young." The talks, as the author explains, were given to young people of various age groups ranging from fourteen to twenty-five years. Every year, Dr. Crapullo tells us, on the Sunday evening preceding the "big football game" played on Thanksgiving day a high school night service was held in his church. The pastor took advantage of this occasion to preach a "football sermon," using such subjects as "Making a Touchdown", "Fumbling the Ball," "Changing the Rules of the Game," etc. Similarly, the other talks were given to large groups of young people who gathered in the church on special occasions. The preacher who wants something fresh and stimulating for sermons directed particularly to modern youth will find some excellent suggestive material in this collection of incisive sermons. G. S. Dobbins.

Reflections on the End of an Era. By Reinhold Niebuhr. Scribners 1934. Price $2.00.

The title of this book suggests something of its mood and form. It is a collection of brief studies of various subjects that are of general interest to students of society. They have to do with the meaning of the modern movements for civilization and religion. Two years ago Dr. Niebuhr wrote his book on "Moral Man and Immoral Society" in which he concluded that there are not in man, nor within his reach, the moral and religious resources capable of transforming society. Only coercion, (whether violent or non-violent the situation will determine) can effect a change from one order to another. The principles

of Christianity, love included are not enough to effect moral transformation in group relations. So in these reflections we do not find a facile optimism. Politically there is to be grim struggle, a fact that must be recognized. And it is useless for Christianity to seek to clothe itself in the garments of modernity. "Christian liberalism is spiritually dependent upon bourgeois liberalism and is completely lost when its neat evolutionary process toward an ethical historical goal is suddenly engulfed in a social catastrophe." The brevity of these discussions makes the work unsatisfactory; and it will be particularly so for those who have not read the author's previous books.

J. B. WEATHERSPOON.

World-Fellowship People. By Grace Darling Phillips.

The Librarian of the Divinity Library of the University of Chicago had endless inquiries for materials from those who wished to make studies in world fellowship. She was herself deeply interested in this subject, and was the author of a book under the title "Far Peoples". She had reviewed a number of books with a distinct bearing on this topic for *The Christian Century*. She was led on to serve this great interest by preparing this little book of more than a hundred pages made up of reviews of something like a hundred works that afford large material for making the acquaintance of people of all races whose lives, labors and influence have counted for fellowship. The discussions are more than reviews. They give much, vital and lively information about the authors and their characters. Even the reading of these reviews will go a long way to making the acquaintance of many real members of the one human race who happen to have their heredity and background in various lands and cultures. It is a unique and rare volume. It is indicated on the title page that it is published privately and distributed by the Friendship Press, New York, on what terms is not stated, but I should judge that fifty cents will procure a copy.

W. O. CARVER.

The Exposure of Millennial Dawnism the Preacher's Imperative Duty. By M. P. Hunt, Pastor Eighteenth Street Baptist Church, Louisville, Ky. Pentecostal Publishing Company, Louisville. 1934. 62 pages. Paper. 25 cents. Special price in quantities.

Dr. Hunt is a minister who concerns himself effectively and courageously with all the moral and social applications of the Gospel, as well as with the more distinctively 'religious' phases of the ministry. He has had in Louisville a long, notable and most useful ministry, and his labors and influence have gone to all regions of the South and beyond. He is a devoted shepherd of souls and of his flock. He found, as so many others find, that Russellism is infecting some of his sheep and leading them astray. He went to work, characteristically to learn how widely this system was affecting Christians. The result was a conviction—and it is well founded—that there was need for a plain, factual and reasonable exposure of the essential error and unscriptural character of the distinctive features of this cult and of its teaching. Hence this little booklet, which is based on thorough investigation and sound exposition. It will be of great service wherever this sort of thing is needed.

W. O. Carver.

Christmas Tidings. By William M. Auld. The Macmillan Co., New York. 156 pages. Price $1.50.

The advent of Christmas, with its perennial appeal to young and old, brings to the minister a renewal of opportunity to tell to receptive hearts the story that has captivated the mind and imagination through all the ages. One receives with appreciation every aid in the direction of presenting with dignity and charm the abiding values of the Christmas message. This book will prove of great help in that particular while further suggesting new light and new significance. The author has through several years specialized in presenting the facts associated with and growing out of the wonder event at Bethlehem. About three years ago he wrote *Christmas Traditions,* in which he set

forth in a delightful manner the story of Christmas, the rise of the Christmas carol, the history of the Christmas tree, the significance of the Yule log, Christmas bells, holly and mistletoe, etc.

This new book, *Christmas Tidings,* intended as a companion volume, deals with the faith of which Christmas is the festival and considers the mystical charm and beauty of the Nativity as reflected in poetry, ritual, art and tradition through the centuries. Rare and lovely passages, ancient, medieval, and modern, fitly illustrate the varied aspects of this theme. Here one will find a most helpful study, showing genuine care in composition and insight in interpretation. J. McKee Adams.

Followers in the Way. By H. F. B. Mackay. The Macmillan Co. 1934. 207 pages. Price $1.75.

This book is biographical with a devotional aim. The author starts with the "well-beloved Gaius," "takes up "Demas the deserter," Diotrephes, Antipas, The Martyrdoms of Lyons and Vienne, Phocas, Constantine, Chrysostom, St. Edward the Confessor, St. Thomas of Canterbury, Thomas More, St. Francis De Sales, Fonde, Bishop Patterson, etc., and concludes with "A Hundred Years in Margaret St." all Saints, where he is now vicar.

The purpose of these chapters is that they be used in time of "retreat," and as an aid to devotion and personal piety. While the "tone" is medieval, as well as much of the language, yet the spirit is excellent and one glows in warmth as one's heart is touched. Tradition has a high place and ranks, often, as history. No one outside the Anglican Church would be interested, particularly, in some of the characters chosen, but even their story is so engagingly told that one reads them as though they were of historical worth. The value of the last chapter is more personal with the author—but a hundred years' history of any single church has abiding value. The book is full of thrilling history and fiction. F. M. Powell.

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